THE MEANING OF THE REVELATION, OR A PARAPHRASE

With Queſtions on the *Revelation* of the Holy Apoſtle and Evangeliſt

JOHN the DIVINE;

In which the Synchroniſms of Mr. *Joſeph Mede*, and the Expoſitions of other Interpreters are called in Queſtion; and a new Expoſition given of the Prophecies of the *Revelation*, never heard of before, nor extant in any Author whatſoever, from the ſixth Chapter to the eighteenth, with variety of Reaſons for the Expoſition.

By *Richard Hayter* of *Salisbury*.

Grotius de Antichriſto. *pag.* 59.

Multùm autem interpretes & hic & in aliis Prophetiis explicandis diſſident, ita ut conſenſu hic non urgeamur ut in dogmatibus. Et in Prophetiis explicandis ſemper patuit & patere débet omnibus Dei honorem amantibus campus liber.

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MEANING OF REVELATION,

With Questions on the Revelation of the Holy Apostle and Evangelist

PARAPHRASED.

In which the Questions of Mr. [illegible] called in Question, and the Solution given of the [illegible] any Author whatever, from the first Chapter to the [illegible] with variety of Reasons for the Explanation.

BIBLIOTHECA BODLEIANA

ΟΡΘΟΔΟΞΟΤΑΤΩ,

PIISSIMO Et DOCTISSIMO

Eccleſiæ Anglicanæ Clero,

PARAPHRASIN

Suam cum Quæſtiunculis

IN

APOCALYPSIN

Sancti Apoſtoli & Evangeliſtæ

JOHANNIS Theologi

Dat, dicat, Conſecrat

Richardus Hayter Salisburienſis.

APOCALYPSIN

TO THE

READER.

Christian Reader,

THis exposition of the Prophecies of the Revelation is my own invention, thou shalt not meet with it in any other Writer whatsoever. All that I intended at the the first was to read over those few Books which I had in my study upon the Revelation, which I did for my own satisfaction, contentation, and delight, to see what Men did say on that Subject. And I did read of some which held Babylon to be the world, the City of the Devil, or the City of wicked Men, but all others held it to be Rome, and some would have it to be Heathen Rome, and others to be Papal. Some have found the Revenues of the Popedome, and others the wealth of the King of Spain in the Revelation, and if that were once taken away, the fall of Babylon would not be long after, which perhaps might give incouragement to Oliver Cromwell to send a Navy to Hispaniola to fetch it away. Some have found Gustavus Adolphus the victorious King of Sweden, and the house of Austria there; and to come nearer home, some have found our renowned Queen Elizabeth, King James of blessed memory, yea, and men of meaner rank, Mr. Burton, Mr. Prinne, and Dr. Bastwicke there, and which I count as senseless as any of the rest, Laodicea, England as they call it, and Philadelphia, Scotland there: And

if

if men will give their minds to myſtical interpretations, and believe the common ſaying, quot verba, tot myſteria, *that there be as many myſteries as words in the* Revelation, *what is it that one may not find there? Some forſake our Church Aſſemblies, and judge them to be* Antichriſtian, *and fetch a warrant for their ſeparation out of the* Revelation, Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues, Rev. 18. 4. *Yea, a great in-let to our late Civil wars, hath been the miſinterpretation of the* Revelation, *and ſome men did believe that that War was Propheſied of,* Rev. 17. 16. *When I found that men were of this mind, my ſpirit was moved within me, not only to read what men did Write, but to ſtudy the Prophecies of the* Revelation, *as the men of* Berea *did the Scriptures of the Old Teſtament, to ſee whether thoſe things which they did write upon this ſubject were ſo, or no. And upon ſerious examination of the point, I call in queſtion all the myſtical interpretations of the* Revelation, *excepting thoſe few which* John *himſelf hath delivered for ſuch, or are ſo obvious that he that runs may read them, as when 'tis ſaid,* When the Lamb hath opened the firſt Seal, *every Child can tell that by the* Lamb *is meant* Jeſus Chriſt, *and ſuch as theſe are myſtically to be underſtood, but all others that be not of this nature, are called in queſtion by me. And I put it out of queſtion that our Church Aſſemblies be not* Antichriſtian, *nor our* Biſhops, Babylonians. *A man may frequent our Church Aſſemblies, or be a Miniſter of the Church of* England, *and not partake of* Babylons *ſins, and receive not of her Plagues: Yea, I make a queſtion what the City of* Babylon *is, and whatever myſtical interpretations have been made of that and other Prophecies, beſides thoſe which the* Holy Ghoſt *hath made himſelf, or are ſo apparent, that every one at firſt ſight may know them to be ſuch, are called in queſtion by me, whether they be the true meaning of the Prophecies, and I give a new interpretation of the Prophecies of the* Revelation, *which former Writers knew not of, nor ever came into their minds. And*

this

this I do, first, by way of Paraphraſe, wherein I deliver the true ſenſe and meaning of the Prophecies, without giving reaſons for my expoſition; and next I add divers queſtions, wherein I firſt diſpute againſt the falſe opinions and conceits of other men, and demonſtrate by divers arguments and reaſons, that the Prophecies have not ſuch a meaning, were not fulfilled in ſuch a way, ſuch a manner, at ſuch a time, and in ſuch a place as they ſay they were; and after this is done, in ſome queſtion or other I give the reaſons for my own expoſition. In a word, the main points wherein I differ and diſſent from other men, may be reduced to four Heads.

1. Whereas other men expound the Prophecies of the Revelation myſtically, according to the common ſaying, quot verba, tot myſteria, as many myſteries as words, making them ſymbols, types, and figures of other things; I for the moſt part, and ſo far as lawfully I may, expound the words literally, without making them ſymbols, types, or figures of any other things than what their uſual ſignification will afford.

2. Whereas others will have the accompliſhment of the Prophecies to be in England, Scotland, and other parts of Europe, I make the Scene in which the Prophecies ſhall be acted and fulfilled to be Judea, and other parts of Aſia.

3. Whereas other men will not have the Prophecies commence in order as they were revealed to John, I make them all come to paſs in order as they were revealed to him, and I make the order give light to the expoſition, and not the expoſition to the order; and I ſay the order teacheth how the Prophecies are to be explained and interpreted, and not the expoſition in what order they ſhall come to paſs.

4. Whereas others are of the mind that the Prophecies which I write upon, are for the moſt part fulfilled already; I am of opinion that all, and every one of them are yet to be expected.

If I diſcover the truth unto thee, as I believe I do in moſt things, if not in all; give God the glory, and not me; but if thou find that I am in an errour, as none that have written upon this

Subject

Subject before me are without; convince me of my errour by ſound reaſons, for bare votes will not do it, and I will be of thy mind. Read what is written at thy leaſure, and conſider of it; but read it in order and without prejudice, for that will cloud thine Eyes and thou wilt not ſee the truth; if thou read the Book with prejudice, weigh one thing with another, as well the ſeries and order of the Prophecies, as the words and expoſition of them, and the Lord who is the Author of the Prophecy and revealed it to John, *reveal the truth unto thee, Farewell.*

Richard Hayter.

A Paraphraſe with Queſtions on the Revelation *of the holy Apoſtle and Evangeliſt* John *the Divine, from the ſixth Chapter to the eighteenth.*

CHAP. VI.

The Prophecy of the firſt Seal.

1. AND when Jeſus Chriſt had opened the firſt Seal, I heard the firſt living Creature ſay unto me, Come and ſee what ſhall come to paſs hereafter, not ſhortly as the things thou haſt ſeen already ſhall, but a great while hence, and that not in *Europe*, but in *Aſia*.

2. And I ſaw that there ſhould come a man riding on a white Horſe, which is a ſign of conqueſt, and that he ſhould be a King, and ſhould have firſt a Bow, and afterwards a Crown, and ſhould go forth Conquering, and to Conquer; but ſome things ſhould be left unconquered by him.

The Prophecie of the ſecond Seal.

3. And when he had opened the ſecond Seal, I heard the ſecond living Creature ſay unto me, Come and ſee what ſhall come to paſs hereafter, not ſhortly as the things in the Epiſtles to the ſeven Churches ſhall, but a great while hence, and that not in *Europe*, but in *Aſia*.

4. And I ſaw that there ſhould come another man after the

Prophecy of the firſt Seal is ended, riding on a red Horſe, which is a ſign of blood, and that he ſhould take peace from off the earth, or the place where he lived, and ſhould cauſe that men ſhould kill one another by inteſtine Wars, and that he ſhould have a great Sword to commit a great and mighty ſlaughter, and ſlay many men therewith.

The Prophecy of the third Seal.

5. And when he had opened the third Seal, I heard the third living Creature ſay unto me, Come and ſee what ſhall come to paſs hereafter not long before the day of Judgment doth begin, and that not in *Europe* or the Iſles afar off, but in *Aſia*.

6. Then I looked and ſaw that there ſhould come a third man after the Prophecy of the ſecond Seal is ended, riding on a Black Horſe, with a pair of balances in his hand, which are a ſign of Civil Juſtice. And I heard a voice among the four living Creatures ſay, that in the time of this rider men ſhould not live by rapine as in the time of War, but ſhould pay for what they took; if any one would have a meaſure of Wheat, he ſhould pay a penny for it, and if any one would have a meaſure of Barley, he ſhould pay a penny for it, and if any man would have any Oyl, or Wine, he ſhould pay good money for it, and wrong no man therein.

Prov. 16. 11.

2 *King.* 7. 1.

The Prophecy of the fourth Seal.

7. And when he had opened the fourth Seal, I heard the forth living Creature ſay unto me, Come and ſee what ſhall come to paſs hereafter, not in *Europe*, but in *Aſia*, a little before the day of judgment ſhall begin.

8. And I ſaw that there ſhould come a fourth man after the Prophecy of the third Seal is ended, riding on a pale Horſe, which is a ſign of Death, and that ſhould be this riders name, becauſe ſo many people ſhould be killed and deſtroyed by him

him, that death it ſelf ſhould go along with him where ever he went, and the compaſs they ſhould fetch ſhould be the fourth part of *Aſia*, to ſlay men with Sword, and with Famine, and with Peſtilence, and with the Wild ravenous beaſts that ſhould be therein. *Ezek.* 14. 21.

The Prophecy of the fifth Seal.

9. And when he had opened the fifth Seal, I ſaw the Souls of them which had been ſlain for the word of God, and for the witneſſing of Jeſus Chriſt a long time before this Prophecy ſhould begin.

10. That they ſhould now cry to God for vengeance of their blood, and it ſhould be a loud and earneſt cry, which they ſhould make, as if they did expoſtulate with God and ſay, How long Lord holy and true, doſt thou not judge and avenge our blood on the bloody inhabiters of the earth? why doſt thou delay the time ſo long?

11. And hereupon I ſaw that ſome addition ſhould be made unto their preſent happineſs; and as for the revenging of their blood, it was ſaid unto them, that it ſhould be deferred a little longer, until their fellow Servants, and their Brethren which ſhould profeſs the ſame Faith which they did, ſhould be ſlain as they were, and this is to be done in the time of this Seal, before the ſixth Prophecy ſhall begin, and when this ſlaughter of their fellow Servants, and their Brethren ſhould be over, then God will revenge their blood all together.

The Prophecy of the ſixth Seal.

12. And when he had opened the ſixth Seal, I ſaw that there ſhould be a great ſhaking and concuſſion in the Heavens, and that the Sun it ſelf ſhould become as black as Sack-cloth made of Goats hair, and the Moon as red as blood. *Mat.* 24. 29. *Mark* 13. 24, 25. *Luk.* 21, 25, 26.

13. And divers Meteors ſhould fall from Heaven to the earth in cluſters, like as unripe Figs of a latter ſpring fall off

from the Tree in heaps, when the Tree is shaken of a mighty wind.

14. And black gloomy clouds should cover the face of all the Sky, and the Heaven should depart from mens eyes and sight, like a scroll of Parchment when it is folded up and rolled together, and a Star should not be seen in all the Sky, no more than a letter is discernable in a roll of Parchment when it is folded up and rolled together: and by the many earthquakes which should happen, every mountain in the earth should be removed out of his place, and every Island in the Sea.

15. And men of all sorts should be astonished at the sight of these things, the Kings and Great men of the earth, the Soldiers and their chief Commanders, the rich men and the poor men, the bond-men, and the free men should be astonished all together as well the one as the other, and should seek a place to hide themselves, some in Dens and Caves that be below the earth, and some in Rocks that be upon the Hills and Mountains.

16. And such a fear should come upon them all that they should cry unto the Mountains to fall upon them, and to the Rocks to cover them from the presence of that angry God which sits upon the throne, and from the face of Jesus Christ represented by the Holy Lamb.

17. For they shall now perceive and know that the great day of his revenging wrath is come, and who is able to stand before it?

Disputation I.

1. *Quest.* Whether *John* received and wrote the *Revelation*, in the Reign of *Claudius* before the destruction of *Jerusalem*, or in the Reign of *Domitian*, which was afterward?

Answer.

Answer.

1. It is the common and Unanimous voice of antiquity that *John* received, and wrote his *Revelation* in the Reign of *Domitian*, after the destruction of *Jerusalem*, and not in the Reign of *Claudius*, which was many years before it. *Irenæus l. 5. c. 25.* speaking of the name of *Antichrist* saith, *Si oporteret manifestè præsenti tempore præconari nomen ejus, per ipsum utique editum fuisset qui & Apocalypsin viderat, neque enim ante multum temporis visum est, sed penè sub nostro seculo ad finem Domitiani imperii. If the name of Antichrist ought to be proclaimed openly, now it would have been proclaimed by him who saw the* Revelation, *for it was seen not any long time ago, but almost in our age at the end of* Domitians *Reign. Eusebius* saith the same word for word, *l. 3. c. 16. Hieronymus catalog. script. Ecclesiast.* tit. *Joannes*, hath these words, *Joannes quarto decimo igitur anno secundam post Neronem persecutionem movente Domitiano in Patmon insulam relegatus scripsit Apocalypsin.* John *therefore after he was banished into the Isle* Patmos *by* Domitian, *who raised the second persecution after* Nero, *writ the* Revelation *in the fourteenth year of his Reign.* The like he saith *adversus* Jovinian. *l. 1. pag. 35.* in these words, *Vidit in Patmo insula in qua fuerat à Domitiano principe ob domini Martyrium relegatus, Apocalypsin infinita futurorum mysteria continentem. He saw in the Isle* Patmos *in which he had been banished by* Domitian *the Emperor for the testimony of the Lord, the* Revelation *containing infinite mysteries, concerning things to come.* And there is not any one saith otherwise, excepting only *Epiphanius*, who is not to be heard against the testimonies of so many.

2. Not only ancient Writers, but our modern too Unanimously consent, that this Book was written in *Domitians* Reign after the destruction of *Jerusalem* by *Titus*, and there

there be not any of another mind, except *Grotius* and his followers.

3. This Book was written after *John* was baniſhed into *Patmos*, *Rev.* 1. 9. Now we read in Hiſtory, that *John* was baniſhed thither by *Domitian*, in the tenth year of his Reign, and in the fourteenth year he writ the *Revelation*. See beſides *Jerom* before alledged, *Euſebius*, *l.* 3. *c.* 16. 18. *Dorotheus* of the Lives and Ends of the Prophets and Apoſtles, *pag.* 532. *Baronius* in the ninth and fourteenth years of *Domitian*.

4. The Church was under perſecution when *John* was baniſhed into *Patmos*, and not only he but all the Churches of *Aſia*, to whom he writes, felt the ſtroke of that perſecution. *Rev.* 1. 9. but there was no perſecution made againſt the Church by *Claudius*, therefore this fell not out in his time, but rather in *Domitians* Reign.

5. There was no imperial edict, for perſecuting Chriſtians in the Reign of *Claudius*, and if he had baniſhed *John* into *Patmos* for Religions ſake, he would have baniſhed *Paul*, and the reſt of the Apoſtles too, and not have ſuffered him to preach ſo openly as he did, but we find that *Paul* did openly preach the word at *Corinth* at the ſame time that *Claudius* commanded all *Jews* to depart from *Rome*, *Act.* 18. 2.

6. If *John* had been baniſhed into *Patmos*, in the ninth year of *Claudius*, he might have returned out of exile after his deceaſe, either in the Reign of *Nero*, as *Aquila*, and *Priſcilla* did who were at *Rome* when *Paul* wrote his Epiſtle to the *Romans*, *Rom.* 16. 3, 4. or elſe in the Reign of *Galba*, *Otho*, *Vitellius*, or *Veſpaſian*: but we find in Hiſtory, that in the time of *Nerva*, the ſucceſſor of *Domitian*, the *Roman Senate* decreed that the honors exhibited to *Domitian*, ſhould ceaſe, and ſuch as were injuriouſly exiled by him, ſhould return unto their native ſoyl, and that *John* returned then, *Euſebius*, *l.* 3. *c.* 18. which plainly ſhews that *John* was baniſhed into *Patmos*, not by *Claudius*, but *Domitian*.

7. The

7. The Deeds and Doctrine of the *Nicolaitans* were crept into the Churches before this Book was written by *John*, and he commends the Church of *Ephesus* for hating the deeds of the *Nicolaitans*, *Rev.* 2. 6. and he blames the Church of *Pergamus*, for that they had them amongst them which held the Doctrine of the *Nicolaitans*, *Rev.* 2. 15. but when did these *Nicolaitans* first begin, and when did their Doctrine first creep into the Churches? Not in the Reign of *Claudius*; for then other Books of Scripture would have spoken of them; especially those which were written at that time: but we find nothing of these *Nicolaitans* in any Book of Scripture, save only in the *Revelation*, which shews they were not known in the Reign of *Claudius* but came up afterward, and therefore *Baronius* and others place them in the Reign of *Nero*. *Baronius Anno Neronis* 12.

8. This Book was written after *Antipas* was slain, *Rev.* 2. 13. and 'tis written and sent to the Angel his successour who ever he were: But now History tells us, and our Adversaries confess that *Antipas* was slain not in the days of *Claudius*, but in the days of *Domitian* the Roman Emperour. See Doctor *Hammond* Page 927. Menolog. *April.* 11. *Baronii* Martyrolog. pag. 249. *Baronii* Annal. Anno *Domitiani* 10. And to this Argument they have not any thing to say, but that *Rev.* 2. 13. the Preter tense is put for the Future tense, *Antipas* was slain for *Antipas* will be slain, to which I answer, 1. That the Preter tense is not usually put for the Future tense, except it be in Prophecies; but that part of the Epistle to the Church of *Pergamus* is not a Prophecy, but a History of what was done before the *Revelation* was written. 2. The proper names of men be not usually joyned with Verbs of the Preter tense, before the thing spoken of be done, but in the Future rather, as when 'tis said of *Josiah*, that he shall burn dead mens Bones upon the Altar, 1 *King.* 13. 2. it is spoken in the Future

tense

tense and not in the Preter tense. So when 'tis said of *Cyrus*, *He is my shepherd and shall perform all my pleasure*, *Esa.* 44. 28. it is spoken in the Future tense, and not in the Preter tense. 3. The Epistle to the Church of *Pergamus* is directed and sent to the Angel, *Antipas* his successour: Therefore it was written after *Antipas* was dead. 4. Men are not commended in Letters in the Preter tense for what they will do hereafter, but for what they have done already; but the Angel of the Church of *Pergamus* is commended for that he had not denied the Faith of Christ even in those dayes wherein *Antipas* was slain; therefore this commendatory letter was written after *Antipas* was dead: and because he was slain in the dayes of *Domitian*, and not in the dayes of *Claudius*, therefore we conclude that this Book was written in the Reign of *Domitian*, and not in the Reign of *Claudius*.

9. This Book was written after the Seven Churches of *Asia* were converted to the Christian Faith: But we cannot find that these Seven Churches were converted to the Faith in the dayes of *Claudius*, but 'tis more likely that *Ephesus* was converted in the dayes of *Nero*, and that because, as Doctor *Hammond* observes pag. 648. the first time that *Paul* disputed at *Ephesus* was about Ann. Ch. 51. and it was three years after that before *Ephesus* was converted, and that was Anno Ch. 54. which was the First year of *Nero's* Reign. See Bishop *Ushers* Annal. pag. 668. 670. 671. from whom we may learn that *Ephesus* was not converted until the Reign of *Nero*.

10. Suppose it were true that these Churches were converted in the dayes of *Claudius*; yet they could not be converted any long time before his Death, and that because he Reigned but thirteeen years and nine moneths in all, and either all or the greatest part of that time was spent in converting other Churches, as you may read *Act.* 15, 16, 17, and 18. Chapters;

so

so that they could not be converted any long time before his death, yea in his time it was that *Paul* and *Timothy* were forbidden to Preach in *Asia*, *Act.* 16. 6. But now the Gospel had been Preached unto them a long time before this Book was written, and they were not new converts, but old ones, and of long standing in the Christian Faith, when this Book was written to them, as these Texts of Scripture sufficiently declare, *Rev.* 2. 2, 3, 4, 5. 9. 13 19. 21.

11. If this Book had been written in the ninth year of *Claudius*, *Paul* would not have gone to *Ephesus* to Preach the Gospel there at the latter end of his Reign, for *Paul* did not Preach the Gospel where it had been Preached before by others, as he himself confesseth, *Rom.* 15. 20, 21. 2 *Cor.* 10. 13, 14, 15, 16. Now we find that *Paul* went to Preach the Gospel at *Ephesus* before it was converted, *Act.* 18. 19. and this was at the latter end of *Claudius*'s Reign, for his going thither was, as Dr. *Hammond* in his Preface before the Epistle to the *Ephesians* saith, about the one and fiftieth year of Christ, and that was at the latter end of *Claudius*'s Reign, and therefore this Book was not written then, but at some time or other afterward.

12. Why was this Book revealed unto *John*, and not rather unto *Paul*, for *Paul* was the Apostle of the *Gentiles*, and *John* of the circumcision, *Gal.* 2. 9. and *Paul* had the honour to convert the Gentiles to the Christian Faith, not *John*, as you may read in the *Acts* of the Apostles, c. 18. 19. and 20. and therefore it is likely that if this Prophecy had been revealed in the days of *Paul*, that it should have been revealed unto him, and that *Paul* should have been the pen-man of it, and not *John*, which we know is otherwise; and therefore the true cause, why this Prophecy was revealed unto *John*, and not to *Paul*, was because *Paul* was dead, and the other Apostles were dead when this Prophecy was revealed, and onely

John was then alive, whom it could be revealed unto.

13. This Book was one of the last Books of Scripture that was written, if not the last of all, as the words *Rev.* 22. 18. do imply: but if this Book were written in the ninth year of *Claudius*, the Epistle to the *Ephesians*, and all other of *Pauls* Epistles had been written after this, yea the Gospel of St. *Luke*, the *Acts* of the Apostles, and all other Books of the new Testament, except the Gospel by St. *Mathew*, had been written after this, and this Book should not have been one of the last, much less the last of all, but one of the first Books of the new Testament that was written.

Ob. What *Irenæus* affirms concerning *John*'s Vision at the end of *Domitian*, is not of all but particularly of that *Vision* of the *number* of the *Beast*, *c.* 13. 18. Thus will *Eusebius*'s words be understood, Εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τοὔνομα αὐτοῦ δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, &c. *If the name of Antichrist ought to be Proclaimed openly now, it would have been declared by him that saw the* Revelation, *for it was not seen any long time ago.* Where 'tis clear that ἑωράθη (*was seen*) may belong to τοὔνομα (*the name of the Beast*) as before ἐῤῥέθη (*declared*) did. And that it not only may, but must be so understood, appears by the *Latine* of *Irenæus* (which only is extant) which reads it thus, *Antichristi nomen per ipsum utique editum fuisset qui & Apocalypsin viderat, neque enim ante multum temporis visum est sed pene sub nostro seculo ad finem Domitiani imperii, The name of Antichrist would have been published by him who saw the Apocalypse, for it was not seen any long time since, but almost under our age, at the end of* Domitians *Empire.* Where the word *visum* in the Neuter, *seen*, not *visa* in the Feminine, belongs apparently to the name not to the *Apocalypse*.

Ans. 1. *John* saw the Prophecies of the *Revelation* all together at one time, and not at several distant times, as shall be proved

proved in the next queſtion, and therefore for any man to think that he had the viſion of the name of the *Beaſt*, by it ſelf alone, at the end of *Domitians* Reign, and of the reſt of the *Apocalypſe* at ſome other time before, is but a meer fancy at the beſt. 2. *Irenæus* counted the name of the *Beaſt* not worthy to be divulged at large by the Holy Ghoſt, and therefore it is far from his meaning, that it was ſeen by itſelf alone from the reſt of the *Apocalypſe*. 3. *Irenæus* doth not ſay, *nomen viderat*, that *John* ſaw the *name of the Beaſt*, but *Apocalypſin viderat*, that *he ſaw the Apocalypſe*, and this was ſeen not any long time ago, but almoſt in our time at the end of *Domitians* Reign. 4. *Euſebius* brings the Teſtimony of *Irenæus*, to prove that *John* was baniſhed into *Patmos* at the end of *Domitians* Reign, and therefore he underſtands *Irenæus* as we do, and his opinion is, that the *Apocalypſe* was ſeen by *John* in the Reign of *Domitian*, and not the *name* of the *Beaſt* by itſelf alone. 5. It is a very unlikely thing that *John* ſhould be baniſhed into *Patmos*, in the Reign of *Claudius*, and ſee ſome part of the *Revelation* there in his time, and the *name* of the *Beaſt* elſewhere by itſelf alone at the end of *Domitians* Reign, which was above fourty years afterwards, without the leaſt intimation of any ſuch thing. 6. τὸ ὄνομα in *Euſebius*, is not the Nominative caſe to ἑωράθη, was *ſeen*, as the objection would have it, but ἀποκάλυψις is the Nominative caſe unto it, which I prove thus: That which *John* ſaw, is the Nominative caſe to ἑωράθη was *ſeen*; but *Euſebius* ſaith, that *John* ſaw τὴν ἀποκάλυψιν, the *Revelation*; therefore ἡ ἀποκάλυψις the *Revelation*, is the Nominative caſe to ἑωράθη was *ſeen*. 7. Though it be true, that in the *Latine* Copy of *Irenæus*, the word is *viſum* in the Neuter Gender, yet in the *Latine* Copy of *Euſebius*, the word is *viſa* in the Feminine Gender, and in the Margent of one of them, I find theſe words, *Anno Domini* 96. Joannes *in* Patmon *relegatus ſcripſit* Apocalypſin, *in the year of the Lord* 96. John *was baniſhed*

into Patmos, *and then wrote the* Revelation. 8. Let the word be *viſa*, or *viſum*, one that has but half an eye, may ſee what *Irenæus*'s meaning is, that if the name of *Antichriſt* ought to be divulged openly now, it would have been divulged by him who ſaw the *Revelation* for it; that is, the *Revelation* was *ſeen* not any long time ago, but almoſt in our age, at the end of *Domitians* Reign; and ſeeing it was not openly declared by him who ſaw the *Revelation*, and that ſo lately too, it ought not to be proclaimed openly by us, as to ſay that τειταν, or λατεινος is his proper name: this is *Irenæus*'s meaning, and the drift of his diſcourſe. Laſtly, be it ſo as they would have it, that *viſum ſeen* doth belong to the *name* of the *Beaſt*, yet 'tis far from *Irenæus*'s meaning, that the *name* of the *Beaſt* was ſeen by itſelf alone, his meaning rather is, that it was ſeen when the reſt of the *Apocalypſe* was, and that was, as he ſaith, at the latter end of *Domitians* Reign; and as for the name of the Beaſt, his meaning is, that it was not ſeen by *John* himſelf, ἀναφανδον *manifeſtè*, that is, in words at length, but in figures only.

Ob. Though it ſhould be acknowledged to be the opinion of *Irenæus*, that *John* received the *Revelation*, and all his Viſions at the end of *Domitian*, yet on the other ſide 'tis the affirmation of *Epiphanius*, that *John* Prophecied in the time of *Claudius Ceſar*, when ſaith he, he was in the Iſle *Patmos*. And that which may give authority to *Epiphanius*'s Teſtimony, is this. 1. That *Epiphanius* in that place, is a writing againſt the *Montaniſts* about the authority of the *Apocalypſe*, and that the later it were ſeen, or written, the more it would have been for his turn, towards confuting, or anſwering them, whoſe objection it was that the Church of *Thyatira*, mentioned in the *Apocalypſe*, was not yet a Church, when that was ſaid to be revealed. And therefore if it had been but uncertain, whether it were written ſo early or no, he would without all queſtion, have made uſe of this as ſome advantage againſt his adverſaries, whom he

he was then in confuting, 2. That *Epiphanius* is ſo far from doing this, that he doth twice in the ſame place expreſly affirm, 1. That his being in the Iſle of *Patmos*, 2. That his ſeeing theſe Viſions there, were in the time of *Claudius*.

Anſ. The Teſtimony of *Irenæus* who lived ſo near the time of *Domitian*, is far to be preferred before the Teſtimony of *Epiphanius*, who lived above two hundred years after. 2. If there be any truth in *Epiphanius*'s Teſtimony, why did *Jerom*, *Euſebius*, and others follow the Teſtimony of *Irenæus*, and not the Teſtimony of *Epiphanius*, but that they ſaw ſome fault in his Teſtimony? yea, why did all our modern Writers ſince, as well Papiſts as Proteſtants (except *Grotius* and his adherents) follow the Teſtimony of *Irenæus*, and forſake the Teſtimony of *Epiphanius*? if there were any credit to be given to his Teſtimony. 3. Either the Copy of *Epiphanius* is corrupt, or elſe he miſtook and ſet down *Claudius* for *Domitian*, as the marginal note *mendoſè pro Domitiano* doth imply, and he might as well miſtake *Claudius* for *Domitian*, as he did *Priſcilla*, *Maximilla*, and *Quintilla*, for *Jeſebel*, for he thinks that by *Jeſebel* the Apoſtle meant *Priſcilla*, *Maximilla*, and *Quintilla*, which is a very unlikely thing, for *Ieſebel* was a woman then in being, though of another name when the Apoſtle wrote the Epiſtle to the Church of *Thyatira*, and he called her *Ieſebel* by a Metaphor, for the likeneſs ſhe bore to *Ieſebel*, *Ahabs* Wife, in wickedneſs, witchcraft, Adultery, and Idolatry, whenas *Priſcilla*, *Maximilla*, and *Quintilla* the Diſciples of *Montanus*, were not Propheteſſes till the latter end of *Antoninus Pius*, which was many years after *Claudius*, and *Domitian* too. 4. I find another groſs miſtake in *Epiphanius*, for he makes *John* to be above ninety years old in the days of *Claudius*, whenas he was not above fifty at that time, and he lived at leaſt forty years after his deceaſe, and died in the Reign of *Trajan*. *Helvirus* pag. 875. Whereas 'tis ſaid, the later it was ſeen, or written, the more

it.

it would have been for his turn, it is nothing so, for he makes the Epistle to the Church of *Thyatira*, to be a Prophecy of a Church then to come, and not a History of a Church that then was, in which regard it made nothing to his turn, whether it were written sooner, or later; for suppose it were written sooner in *Claudius*'s time, and that there were no Church in *Thyatira* at that time, it made nothing against him, nor against the authority of the *Revelation*, if the Epistle be meant Prophetically of a Church then to come, as he understood it; or suppose it were written later in *Domitians* time, and that there were no Church at *Thyatira* in his time neither, it made nothing against him, and his way, nor against the authority of the *Revelation* neither, if the Epistle be to be understood prophetically of a Church to come, as he understood it: but the truth is, there was no Church at *Thyatira* in the Reign of *Claudius*, nor in any other part of *Asia*, *Act*. 16. 6. much less such renowned Churches as St. *Iohn* speaks of, consisting of Elders, Bishops, and Metropolitans too, as some would have it, and therefore this Book was not written in his days, but at some time or other afterward. Lastly, if the Epistle to the Church of *Thyatira* were written in the days of *Claudius*, how will they answer the objection of the *Montanists*, which was, that there was no Church there when that Epistle was written, as indeed there was not, if that Epistle were written in *Claudius*'s days.

Ob. Having said this for the confirming this assertion of *Epiphanius*, to have as much authority as his Testimony can give it, four Arguments I shall add for the truth of it. The first Negative, to the disparagement of that relation that affirms him banished by *Domitian*, and returned after his death in *Nerva*'s Reign. For of the persecution by *Domitian*, there be but two authors mentioned by *Eusebius*, *l*. 3. *c*. 20. *Tertullian*, and *Egesippus*; but of *Tertullian*, he hath these words, πεπειράκει

τότε

πότε Δομετίανος ταυτὸ ποιεῖν ἐκείνῳ μέρος, ὢν τῆς Νέρωνος ὠμότητος, ἀλλὰ τάχιστα ἐπαύσατο ἀνακαλεσάμενος οὓς ἐξηλάκει. Domitian *went about to do as* Nero *had done, being a part of his cruelty, or as* Tertullians *words are* Apol. *c.* 5. *portio* Neronis *de crudelitate, a Portion of* Nero *for cruelty, sed facile cœptum repressit, restitutis etiam quos relegaverat, but he ceased from it presently, and recalled those whom he had banished,* which no way agrees with his banishing *John,* and not recalling him all his life, as is supposed in the other relation, and affirmed by *Eusebius,* l. 3. *c.* 20. And therefore *Baronius,* that is for his banishment under *Domitian,* in the tenth year of his Reign, is forced fairly to reject *Tertullians* authority in this matter, giving for it his proof out of *Dio, viz.* that *Nerva* released those who were condemned of impiety, and restored those who were banished. Which affirmation of *Dio*'s being granted as far as belongs to those who were in exile, or stood condemned at *Nerva*'s coming to the Empire, doth no way prejudice the truth of *Tertullians* words, of *Domitians* having repressed his severity against the Christians, and revoked the banished, (wherein he is much a more competent witness than *Baronius.*) No more doth his killing his Unkle *Clemens,* and banishing his Cousin *Flavia Domitilla,* for that was five years after this time of *Johns* supposed banishment, in the fifteenth or last year of *Domitians* Reign. In the relation of *Egesippus* a most ancient Writer that lived in those times, there is no more but this, that *Domitian* had made a decree for putting to death all that were of the linage of *David,* that some delators had accused some of the Children of *Jude,* the Kinsman of our Saviour ὡς ἐκ γένους ὄντας Δαβὶδ as such who were of *Davids* Seed, that *Jocatus* brought these to *Domitian,* but upon examination, being found to be plain men, and such as believed not *Christs* Kingdom to be κοσμικὸς or ἐπίγειος of this World, or earthly, but heavenly, and angelical, to begin at the end of the World, ἐλευθέρους μὲν ἀνιέναι, καταπαῦσαι δὲ διὰ

προστάγματος

προστάγματος τὸ κατὰ τῆς ἐκκλησίας διωγμὸν, τοὺς ἀπολυθέντας ἡγήσασθαι τῶν ἐκκλησιῶν, he set them free, and by Edict took off the persecution against the Church, and they being released, became Bishops in the Church, and continued peaceably, and lived till *Trajans* days. And this certainly agrees very little with the other relation, nor can any account probably be rendred why when the persecution of *Christians* was taken off by the Edict, and εἰρήνη γενομένη peace restored to the Church of *Christ*, and when the profession of *Christianity* in the Sons of *Jude* being by them avowed to the *Emperor*, was not yet thought fit to be punished in the least, yet *John* should be banished, and continue in his exile, 'till *Nerva*'s Reign, for no other crime, but that of being a *Christian*. Where by the way, *Baronius*'s artifice much fails him, *Tertullian* (saith he) fell into this error by following *Egesippus*'s authority, but *Egesippus* (saith he) spake apparently *de ea persecutione quæ mota est in* Judæos, of that persecution which was raised against the *Iews*, not against the *Christians*. How true that is, will now appear, when the express words are, that by that *Emperors* edict the persecution against the Church (sure that was not of *Iews*, but *Christians*) ceased.

Ans. If there be no credit to be given to that relation that affirms *John* banished by *Domitian*, and returned after his death in *Nerva*'s Reign, why did all Writers ever since give credit to that relation, and forsake *Epiphanius* in this point, except *Grotius* and his followers? 2. If *Domitian* presently ceased from his cruelty, and recalled the banished, why did Dr. *Hammond* say, that after the rebuilding of the *Capitol Domitian* began a persecution against the Christians, as those which opposed the Heathen Worship, and continued it above three years and a half, until his death? Paraph. on *Revelation* 13. *v.* 5. *pag.* 967. 3. If *Domitian* presently ceased from his persecution of the Church, how can he be the *Beast Apocalyptical* as they would

have

have him? for the *Beast* after he began a persecution against the Church, never ceased from it, but continued it until his dying day, *Rev.* 19. 19, 20. 4. If *Domitian* began his persecution in the tenth year of his Reign, and presently ceased from it, how came it to pass that in the fifteenth year of his Reign, he slew *Flavius Clemens*, (who had been a Consul) for his *Christianity*, and banished *Flavia Domitilla* for being a Christian? doth not this plainly shew that *Domitian* continued his persecution against the Church, and never wholly ceased from it? though for a while he might relent, and be more remiss at one time than another, as a continued feaver hath its time of relaxation, and exacerbation, yet never wholly ceaseth. 5. If *Domitian* presently ceased from his persecution, and never took it up again, this had been no grand persecution, as all the ten persecutions were, but a very light one, even the lightest that ever was. 6. That relenting which *Tertullian* speaks of, may very well agree with that which *Eusebius* saith, for he might cease from his cruelty for a time, and take it up again, as a continual feaver doth relent for a time, and have a strong fit again: but I rather think that that ceasing which *Tertullian* speaks of, was in the fifteenth year of his Reign, not long before his death; and whereas 'tis said he ceased presently, the meaning is not that he ceased presently after he first began his persecution, but the meaning rather is, that he ceased presently after he heard the words of *Judes* Sons, that Christs Kingdom was not earthly, but heavenly, this was it which made him to relent, and this was done at the latter end of his Reign, whenas his persecution began about five years before, and this doth well agree with that which *Dio* saith, that *Nerva* released those who where condemned of impiety, and restored those who were banished, *Domitian* not living himself to see it put in execution. Lastly, that which *Egesippus* saith, doth very well agree with that which *Eusebius*

faith, for 'twas at the latter end of his Reign that the Sons of *Jude* were brought before him, and when he found them to be plain men, and ſuch as believed not *Chriſts* Kingdom to be of this World, he thereupon ſet them free, and there were no more ſet free by him than they, and more than this he did not, but made an Edict that the perſecution againſt the Church ſhould ceaſe, and this edict reached not the *Jews* only, as *Baronius* would have it, but the whole Church, but *Domitian* dying ſuddenly thereupon, no more was done in his days but the making of the edict only, all the reſt was put in execution by *Nerva*; in his days it was that the Sons of *Jude* became Biſhops in the Church, and not before; in his days it was that peace was reſtored, and not before; and in his days it was that *John* was releaſed, and not before: and upon this account it is, that it was not done in *Domitians* days, becauſe *Domitian* died ſuddenly after he heard the words of *Judes* Sons, and was ſlain by *Stephen*, and did not live to ſee his edict put in execution.

Ob. About the ninth year of *Claudius*, the *Chriſtians* were purſued, and baniſht by the *Roman Powers.* That at that time *Claudius* baniſhed the *Jews* out of *Rome*, is evident by *Joſephus*, and acknowledged by all. And that by the *Jews*, the *Chriſtians* are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. Judæos *impulſore Chreſto aſſidue tumultuantes Româ expulit, he baniſhed the* Jews *out of* Rome, *for the tumults which they daily raiſed by the impulſion of* Chreſtus. By *Chreſtus* it is certain that the *Roman Writers* meant *Chriſt*, calling him *Chreſt*, and his followers *Chreſtians*, as *Tertullian* obſerves, *Apol. c.* 3. And ſo they that were acted by the impulſion of *Chreſt*, in that narration muſt, though called *Jews*, neceſſarily be reſolved to be *Chriſtians*. And what was done at *Rome*, is to be ſuppoſed to have been done alſo in other parts of the *Emperors* Dominions. And ſo that edict mentioned *Act.* 18. 2. was in reaſon to reach to *Epheſus*, and may juſtly be thought to

have

have involved St. *John* there. And accordingly *Chronologers* have placed this baniſhment of his to *Patmos* in that year.

Anſ. That the Chriſtians were purſued, and baniſhed by the *Roman Powers* about the ninth year of *Claudius*, doth not yet appear to me, for as *yet there was no law made againſt Chriſtian Religion*, ſaith Dr. *Hammond.* paraph. on *Act.* 18. *v.* 15. and a little after he ſaith, that Claudius *ſet out an Edict againſt the* Jews, *but none againſt Chriſtians, any otherwiſe than as they were comprehended under the name of* Jews. 2. That edict ſet forth by *Claudius*, in the ninth year of his Reign, was againſt the Jews only, and not againſt the *Chriſtians*; and *the Chriſtian* Jews, as Jews, *not as Chriſtians fell under that edict*, ſaith the ſame Doctor, notes on *Act.* 26. *pag.* 456. 3. The cauſe of that edict were the tumults which the Jews made in *Rome*, but *John* was baniſhed into *Patmos*, not for any ſuch cauſe, but for the word of God, and for the Teſtimony of *Jeſus Chriſt*, *Rev.* 1. 9. 4. The Ringleader of theſe tumults was one *Chreſtus*, as *Suetonius* ſaith, *lib.* 5. *c.* 25. but that by *Chreſtus* is meant our Lord *Chriſt*, *adhuc mihi perſuadere non poſſum, I cannot yet perſwade my ſelf*, ſaith Biſhop *Uſher* in his Annals, *pag.* 666. 5. What *Roman Writers* they be, which called *Chriſt Chreſt*, and his followers *Chreſtians*, they do not tell us; I find that *Tacitus* in his Annals *lib.* 15. *c.* 6. calls them *Chriſtians*, and our Saviour he calls *Chriſt*. *Ergo abolendo rumori* Nero *ſubdidit reos & quæſitiſſimis pœnis affecit quos per flagitia inviſos vulgus Chriſtianos appellabat. Therefore to extinguiſh the rumour,* Nero *falſly accuſed and puniſhed moſt grievouſly, certain people hated for their wickedneſs, which the common ſort called Chriſtians. Auctor nominis ejus Chriſtus, qui* Tiberio *imperitante per procuratorem Pontium Pilatum ſupplicio affectus erat. The author of that name was Chriſt, who in* Tiberius's *Reign was put to death, under* Pon-

I find alſo that Plinie *in his Epiſtle to* Trajan *which is in the tenth Book of his Epiſtles, calls him Chriſt, and his followers he calleth Chriſtians.*

tius Pilate *Procurator of* Judæa. Yea *Suetonius* himſelf in the life of *Nero lib. 6. c. 16.* calls them *Chriſtians* by their right name, *Afflicti ſuppliciis Chriſtiani, the Chriſtians were put to death*; and though others call them *Chreſtians*, as *Tertullian* obſerves they did in his time, yet ſince *Suetonius* himſelf calls them otherwiſe, this is another Argument that by *Chreſtus* he doth not mean *Chriſt*, but it is very likely that that name came up after he was dead, and that through ignorance of the common people. 6. Theſe tumults were raiſed *impulſore Chreſto* by the impulſion of *Chreſtus*; now what is meant by impulſion but *verbum & exemplum* his winning words, and leading example? and this alſo ſhews that *Chreſtus* was not *Chriſt*, but a man then alive, and one that lived in *Rome* at that time, elſe he could not ſtir up theſe tumults, *verbo & exemplo* by his winning words, and leading example, as this *Chreſtus* did. 7. But ſuppoſe it to be true, that by *Chreſtus* he means *Chriſt*, yet it will not ſerve their turn, for the exile which *Suetonius* ſpeaks of, is of ſuch as were at *Rome* at that time, *Judæos Româ expulit, he baniſhed the* Jews *out of* Rome, and St. *Luke* hath the ſame expreſſion of the place, *Act.* 18. 2. Claudius *commanded all* Jews *to depart from* Rome, but how doth it appear that St. *John* was then at *Rome*? for unleſs he were there at that time, how is he concerned in the exile? 8. But let us ſuppoſe as they do, that that edict went farther than *Rome*, and did reach thoſe that were at *Epheſus*, how doth it appear that St. *John* was then at *Epheſus*? for unleſs he were there at that time he is ſtill unconcerned in the exile. And here by the way the Reader may obſerve that they ſuppoſe *John* to be at *Epheſus* at that time, and that the edict did reach him there, both which we expect they ſhould prove, and make good before we can conſent unto it, that *John* was baniſhed by *Claudius* into *Patmos*. 9. But though they bring no Argument for it, I will advance an

Argument

Argument or two againſt it, If that edict did reach to *Epheſus*, and involve *John* there, how came it to paſs that it did not reach to *Corinth*, which is nearer *Rome* than *Epheſus*, and involve *Paul* at *Corinth*, but ſuffer him to continue there, and Preach the Goſpel there, *Act.* 18. 1, 2, 3, 4, &c. 19. If that edict did baniſh *John* from *Epheſus*, how came it to paſs that *Paul* went to *Epheſus* a little afterward, and was not baniſhed too, *Act.* 18. 19, 20? 11. The *Jews* were commanded by that edict to depart from *Rome*, but not confined to any certain place, as *John* was, and after they were gone from thence, they were at liberty to reſide where they would, as appears by *Aquila's* going to *Corinth*, and reſiding there, where he was at liberty, to continue or remove from thence to any other place except *Rome*, as he pleaſed, *Act.* 18.2,3.18,19. So was not *Johns* confinement unto *Patmos*, from whence he had not liberty to remove to a more commodious place, but was forced to continue there againſt his will. 13. The Church of *Epheſus* was planted by *Paul*, as appears, *Act.* 19. and confirmed by *John*, as *Irenæus* ſaith, l. 3. *c.* 3. *Euſebius*, l. 3. *c.* 20. and therefore *Paul* was there before *John*, and when *John* came thither he confirmed what *Paul* had done before; but if *John* were at *Epheſus* at that time, when that edict came forth from *Claudius*, he muſt have been there before *Paul*, for *Paul* had not been there at that time, but came thither afterward, and found no Church there, as appears, *Act.* 18. 1, 2. 19, 20, 21. *Act.* 19. 1, 2. To which may be added, that *Paul* did not Preach the Goſpel, where it had been Preached before by others, *Rom.* 15. 20, 21. 2 *Cor.* 10. 13, 14, 15. and therefore *John* did not Preach at *Epheſus* before *Paul* came thither, as he muſt have done, had he been there the ninth year of *Claudius*. Laſtly, what *Chronologers* they be, which have placed *Johns* baniſhment into *Patmos*, in that ninth year of *Claudius*, they do not tell us, neither

ther can I tell who they be, for all that I have ſeen, do place it in *Domitians* Reign, and they are theſe, *Bucholcerus*, *Helvicus*, *Alſtedius*, *Calvicius*, and *Funcius* a Papiſt, beſide our Engliſh Writers *Iſaacſon*, *Fox*, and *Hanmer*.

Ob. About *Claudius*'s time it was, that the unbelieving *Jews* began, and continued to oppoſe and perſecute the *Chriſtian Jews*, and thereupon the *Gnoſticks* compliances, (and making as if they were *Jews* to avoid perſecution) are ſo oft taken notice of by St. *Paul*, *Gal.* 6. 12. and elſewhere. And by all the Epiſtles, both of him and the reſt of the Apoſtles, written from about that time of *Claudius*, the *Gnoſticks* are every where touched on as the peſts that were creeping into the Churches, againſt which they endeavoured to fortifie the believers, and aſſure them that thoſe perſecutions of the *Jews* ſhould be ſhortly ended by their deſtruction, (*that night of ſadneſs far ſpent, and the day of deliverance and refreſhment at hand*, *Rom.* 13. 12. *Rom.* 16. 20.) and that then the *Gnoſticks* which were ſo ſollicitous to ſave their lives ſhould loſe them, i. e. ſhould periſh with them. Acordingly to the very ſame purpoſe is moſt of the Viſion here that concerned the ſeven Churches, *c.* 2. 2. 4. 9 14. 20. and *c.* 3. 9, 10. &c. and much of the following Prophecy, to aſſure them, that God would take revenge on thoſe impenitent and impure profeſſors, and reſcue the conſtant *Chriſtians*. And that makes it very reaſonable to believe that this Viſion was received about the ſame time alſo.

Anſ. Did not the unbelieving *Jews* perſecute the Chriſtians before *Claudius*'s time? was not the perſecutions *Act.* 8. 1. *Act.* 9. 23. before *Claudius*'s time? and was not *Steven* ſtoned to death before *Claudius*'s time, yea did not the unbelieving *Jews* perſecute the Chriſtian in Chriſts time? *Joh.* 9. 22. and did not many of the Rulers believe in him, but becauſe of the *Phariſees* did not confeſs him leſt they ſhould be caſt out of the *Synagogue*? *Joh.* 12. 42. Why do they not ſay that this Book

was

was written then? 2. Did not *Christ* foretel the deſtruction of the *Jews* in his time, *Mat.* 24. 2. &c. *Luk.* 21. 24. and did not he ſay unto them, *When ye ſee theſe things begin to come to paſs, then look up and lift up your heads, for your redemption draweth near, Luk.* 21. 28. And if the *Revelation* were written to comfort the *Chriſtians* againſt the *Jews*, and aſſure them that thoſe perſecutions of the *Jews* ſhould be ſhortly ended by their deſtruction, (as they ſay it was) Why do they not think that it was written then? 3. Doth not *Paul* take notice of the *Gnoſticks* in the Epiſtle to the *Epheſians, c.* 5. 3, 4, 5, 6. as well as in the Epiſtle to the *Galatians c.* 6. 12. and were not both theſe Epiſtles and many others of his where the *Gnoſticks* are taken notice of, written after the days of *Claudius*? and why may not the *Revelation* be written after his days too? 4. Did not the *Jews* perſecute *Chriſtians* in *Domitians* time, and were there not *Gnoſticks* at that time too, *Menander*, *Baſilides* and others, and why do they not think that this Book was written then? In a word, the perſecution of the *Jews*, and the complying of the *Gnoſticks* to ſave themſelves from perſecution, is no good Argument to ſhew the time when the *Revelation* was revealed to *John*, but *John* being in the Iſle of *Patmos* for the word of God, and for the Teſtimony of *Jeſus Chriſt*, is a characteriſtical note of the time of its revealing. Now there were no imperial edicts againſt the *Chriſtians*, as *Chriſtians*, in the time of *Claudius* as appears by *Gallio*'s words, *Act.* 18. 14, 15. and by *Paul*'s appeal to *Cæſar*, *Act.* 25. 11. and by *Act.* 28. 31. but in *Domitians* time there were edicts made againſt them, and 'tis the more likely that *John* was baniſhed then, and the ſcope of the *Revelation* is not to acquaint the Churches with the deſtruction of the *Jews* or *Gnoſticks*, but to acquaint them rather with the things that are, and the things that ſhall be here-

not any of Pauls *Epiſtles nor of the other Apoſtles were written about the ninth year of* Claudius, *but afterward.*

hereafter to the end of the World, *Rev.* 1. 19. *Rev.* 20. 11, 12.

Ob. The eight Kings or *Emperors* c. 17. 10. cannot otherwiſe be made intelligible, but by beginning the account from *Claudius*, ſo that he and *Nero*, *Galba*, *Otho*, *Vitellius* ſhall be the five that were fallen, and then *Veſpaſian* (in whoſe time I ſuppoſe theſe Viſions were committed to writing by St. *Iohn*) being the ſixth ſhall be the [one is] and *Titus the ſeventh, that is not yet come, and when he comes ſhall ſtay but a little while*, reigning but two years and two months, and then the [*Beaſt that was and is not, and is the eighth, and is of the ſeven and goes to deſtruction*] will fall out to be *Domitian*, to whom (and to whom onely of all the *Emperors*, nay of all men in any ſtory) all thoſe diſtinctive characters will appertain, as that he exerciſed the office of the *Emperor*, and was called *Emperor* at *Rome*, when *Veſpaſian* was gone into *Judea*, and after his return became a private man again, delivered up the *Empire* to him, and ſo was and is not, and then was the *eighth* (reckoning from *Claudius* as the firſt) and the Son *of one of the ſeven*, viz. of *Veſpaſian*, and ſhould be a bloody perſecutor, and accordingly puniſhed, and ſo go to *deſtruction*.

Anſ. It is paſt my underſtanding to find a reaſon why we ſhould begin the account of the *eight Kings or Emperors*, c. 17. 10. from *Claudius* and end it in *Domitian*, and ſo leave out all the *Emperors* that were before *Claudius*, and all them that went behind *Domitian*, for the ten firſt perſecutions did not begin in *Claudius*, but in *Nero*, neither did they end in *Domitian*, but in *Dioclefian*, *Maximian*, *Galerius*, and *Licinius*, neither did any remarkable thing happen in the days of *Claudius*, and end in the days of *Domitian*, ſo as to force us to begin the account in the one, and end it in the other. 2. It cannot be made intelligible how the Angel could ſay to *Iohn* at the *Revelation* of theſe Viſions, *Five are fallen*, meaning thereby *Claudius*, *Nero*, *Galba*, *Otho*, and *Vitellius*, if ſo be theſe Viſions

sions were revealed to *John* in the Reign of *Claudius*, for these *five were not fallen* then, but *Nero*, *Galba*, *Otho*, and *Vitellius* did succeed him in the Throne, and were not fallen while he lived. 3. It is past my intelligence to make it good, that these Visions were received by *John* in the time of *Claudius*, and not committed to writing till the time of *Vespasian*, who began his Reign fifteen years after *Claudius*'s decease, for *John* did write his Visions presently, as soon as he received them, as appears *Rev.* 10. 4. and was commanded so to do, *Rev.* 1. 19. *Rev.* 22. 10. 4. It is past my capacity to conceive that all the Prophecies in the *Revelation*, from the beginning of the sixth Chapter, to the end of the ninth, besides some of them that follow after, were fulfilled before the destruction of *Jerusalem* by *Vespasian*; and yet to think (as they do) that they were committed to writing in the time of *Vespasian*, for then the *Revelation* should be written, and sent to the Churches, after most of the Prophecies were past. Lastly, It cannot be made intelligible unto me, that *John* should commit these Visions to writing in the time of *Vespasian*, and yet see the name of the *Beast* (as they say he did) in the time of *Domitian*, for then he should write these Visions before some of them were revealed. See more of this *c.* 17. *q.* 2. *p.*

2. Quest. *Whether* John *received the* Revelation *at several distant times, or all at once in one day?*

Ans. If any one will say, that *John* received the *Revelation* not all together at one time, but at several distant times, as the Prophet *Esai* did his Visions, *Esa.* 1. 1. Let me request him to tell us what Visions *John* received at one time, and what Visions at another time, for unless he can and will do that, why should any one believe him?

2. If any one suppose that *John* received some Visions in the time of *Claudius*, and did defer the writing of them till the time of *Domitian* or *Vespasian* when he received more Visions,

this were to do the *Apostle* injury, who was to write his Visions presently, and send them to the Churches presently, and not defer them till a long time after, *Rev.* 1. 11. *Rev.* 22. 10. and *Rev.* 10. 4. He was about to write presently what the seven thunders had spoken, and had so done, if he had not been commanded to conceal it.

3. If any one shall think, that *John* received some Visions in the Reign of *Claudius*, and did write them then, and that he received other Visions in the time of *Domitian* or *Vespasian*, and did write them then; this were to make two Books of the *Revelation*, and one of them is supposed to be written in the time of *Claudius*, and the other in the time of *Domitian* or *Vespasian*.

4. If any man imagine, that *John* received the Vision of the seven Churches first, and did write it presently, and send it to the Churches by it self, and that afterward he received more Visions at several times, and did write them at several distant times as he did receive them, this were to make two or more Books of the *Revelation* as was said before. And if it be said, that when he had received all, he did write the first Visions over again, and add the latter to them, and put them into one volume, this were to make the Apostle do things over and over, and write some of his Visions twice, and send them to the Churches twice, which we cannot find that any of the *Apostles* did. Besides, this is a meer imagination, and every thing they say in this point is but meer imagination and no more: but let them imagine what they will, I prove it was not so by this Argument. If *John* were commanded at the first entrance of his Visions, to write his Visions all together, and send them to the Churches all together, then he did not write the first Vision by it self, and send it to the Churches by it self, without the rest: but *John* was commanded at the first entrance of his Visions, to write his Visions all together, and send them

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to the Churches all together: therefore he did not write the first Vision by it self, and send it to the Churches by it self without the rest. The minor is proved, *Rev.* 1. 19. *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*: where by *the things which he had seen*, is meant, the Vision of the seven *Golden Candlesticks*, mentioned in the first Chapter, *v.* 12, 13, 14, 15, 16. by the *things which are*, is meant, the things which Christ should reveal unto him, concerning the present state of the seven Churches, and they are spoken of in the second and third chapters, with which some prophecies concerning the future state of the seven Churches are mixt: and by the *things which shall be hereafter*, is meant, the Prophecies from the fourth Chapter to the end of the *Revelation*. Now had he said at this time, which was the first entrance of his Visions, *Write the things which thou hast seen*, and *the things which are*, and no more, he might have written the three first chapters by themselves without the other: but in regard he saith at this time, which was the first entrance of his Visions, *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*, he might not write any one of them by themselves, but he was to write them all together, and send them to the Churches all together.

5. If *John* received his Visions at several distant times, as the Prophet *Daniel* did his, it is likely he would have told us of it, as the Prophet *Daniel* doth, who *c.* 7. 1. tells us that the Vision which he then saw, was in the first year of *Belshasar*, and *c.* 8. 1. he tells us that the Vision which he then saw, was in the third year of *Belshasar*: and 'tis likely, that if *John* had received his Visions at several distant times, he would have told us of it, as *Daniel* doth.

6. There be many differences between the Visions of the Prophet *Esai*, and the Visions of the Apostolical Prophet *John*;

as, 1. The Prophet *Esai* saith expressly, that his Visions were in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah* Kings of *Juda*, *Esa.* 1. 1. but *John* makes no mention of any other day that he received his Visions, than on the Lords day, *Rev.* 1. 10. 2. The Visions as well of *Esai* as of *John*, were when both of them were in a trance; but herein they differ, that the trances of *Esai* were at distant times, some in one Kings Reign, and some in another Kings Reign, as he himself confesseth, *Esa.* 1. 1. but the trances of *John* were all of them upon the Lords day, and upon no other, *Rev.* 1. 10. 3. The Visions which the Prophet *Esai* saw concerning *Juda*, and *Jerusalem*, were so many Sermons which he Preached to the people at several times, far distant one from other, and they were so many, and so long, that he could not preach them all in one day, therefore of necessity there was an intermission between his preaching of one Sermon, and the preaching of another: but the Visions of the Apostolical Prophet *John* were not preached *Sermons*, but mental *Revelations* which he was to write, and send unto the Churches all at once, and they were not so many, nor so long, but they could be seen, and be written by him too, all in one day. 4. The writings of the Prophet *Esai*, be but the heads of the Sermons which he preached, the Sermons for the words were a great deal longer; but the *Revelation* of the Apostolical Prophet *Iohn*, is the full substance of what he saw and heard, without diminution of the words. 5. The Prophet *Esai* was at liberty to go and preach unto the people, Sermon after Sermon; but the Apostolical Prophet *Iohn* was not at liberty to travel to the Churches, and Preach one day to the Church of *Ephesus*, and another day to the Church of *Smyrna*, and other days to the other Churches, as he must have done, had he preached the *Revelation* to them, the places being far distant one from another, therefore he was necessitated to write his *Revelation* to

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the Churches, and ſend it all together, and his Commiſſion was ſo to do, *Rev.* 1. 11.

7. There was not any conſiderable intermiſſion between one Viſion and another, excepting onely at the opening of the ſeventh ſeal, where there was an intermiſſion (not of *Johns* ecſtaſie, for he was in the Spirit all that while, but an intermiſſion) of farther *Revelations* for the ſpace of half an hour, and no longer, *Rev.* 8. 1. but between the other Viſions there was not ſuch an intermiſſion, but as ſoon as one was paſt, the other came immediately without any conſiderable intermiſſion, as you may read *Rev.* 11. 14.

8. The Book ſealed with ſeven ſeals, was revealed all at once, and not at ſeveral times far diſtant one from other, *Rev.* 5. 1. now that Book contained in it all the Prophecies in the *Revelation*, as ſhall be proved when we come unto the tenth chapter.

9. The ſeven Trumpets were preſented to the Apoſtle all together, *Rev.* 8. 2. and ſo were the ſeven vials too, *Rev.* 15. 7. and he did not ſee one Trumpet in one year, and another Trumpet in another year, nor one Vial in one Kings Reign, and another Vial in another Kings Reign, but he ſaw them ſucceſſively all together: and becauſe all the Prophecies in the *Revelation*, from the eighth chapter downward, do belong to theſe two, therefore they were revealed when they were: The Prophecy in the eleventh chapter, which concerns the two witneſſes, doth belong to the ſixth Trumpet, and was revealed when that Trumpet was, *Rev.* 11. 14. the Prophecies in the twelfth, thirteenth, and fourteenth chapters, do belong to the ſeventh Trumpet, and were revealed when that Trumpet was; and the Prophecy concerning the fall of *Babylon* in the ſeventeenth, eighteenth, and nineteenth chapters, doth belong to the ſeventh Vial, and was revealed when that Vial was, *Rev.* 16. 19. and conſequently all the Prophecies in the

the *Revelation* from the eighth chapter downward, were revealed all together, not at several distant times, but successively one after another, without an interval between the Prophecy which immediately goes before, and the Prophecy which immediately follows after.

10. *John* received all his Visions when he was in the Spirit, and there is no mention that *John* was in the Spirit any other day than on the *Lords day*, *Rev.* 1. 10. and he saith the *Lords day* in the singular number, and not the *Lords days* in the plural number.

11. If *John* received the Visions of the *Revelation* at several distant times, some in one Kings Reign, and some in another Kings Reign, then seeing he returned from exile, as they say, in *Claudius*'s time, I would intreat them to tell me, whether every time he received a Vision after *Claudius*'s death he were not carried by the Spirit into *Patmos* to receive it, or else received it elsewhere? and seeing he saw the name of the *Beast*, as they say, in *Domitian*'s time, whether he were not carried by the Spirit into *Patmos* to see that name, and recarried back again to *Ephesus* after he had seen it? These inventions do not become the Pens of learned men: but if they will suppose or invent such things as these and deliver them for truth, it becomes not any man to believe such feigned imaginations.

12. *John* received all his Visions in a trance, and how many trances was he in if he received them at sundry times, and not at once? We read but of one trance that he was in, and that was in *Patmos* on the *Lords day*, *Rev.* 1. 9, 10. and therefore he received his Visions all at once before he was out of that trance.

3. Quest. *Whether the Prophecies of the* Revelation *shall come to pass in* Asia, *or in* Europe?

Ans. The Prophecies were written unto *Asia*, and not unto *Europe*,

Europe, *Rev.* 1. 4. 11. therefore in all likelyhood they have their accompliſhment in *Aſia* chiefly, if not in *Aſia* only.

2. *John* was to write both the things which are, and the things which ſhall be hereafter, *Rev.* 1. 19. Now by the things which are, is meant the things which are in *Aſia*; therefore by the things which ſhall be hereafter, is meant the things which ſhall hereafter be in *Aſia*.

3. Chriſt himſelf doth make the chief ſcene of the Prophecies to be *Aſia*, *Rev.* 22. 16. *I Jeſus have ſent mine Angels to teſtifie unto you theſe things in the Churches*, ſo we read in the *Engliſh*, but in the *Greek* 'tis ἐπὶ ταῖς ἐκκλησίαις concerning the Churches, ſo that the Churches are the ſcene of the Prophecies, though not the adequate ſcene of them all, yet the ſcene of many of them, and the things he writes to them of, are concerning the Churches, or which is all one, they ſhall befall the Churches; and what is meant by the Churches, but the Churches of *Aſia*? *Rev.* 1. 4. 11.

4. To what purpoſe ſhould he write to *Aſia* the fates and deſtinies of another Country, and not acquaint them with the fates and deſtinies of their own? But if the ſcene of the Prophecies be *Europe*, what doth he elſe but acquaint them with the fates and deſtinies of another Country, and neglect to tell them the fates and deſtinies of their own?

5. What be the places which are named in the Prophecies, and made the Scene where they ſhall be acted? be they not *Jeruſalem*, *Sion*, *Babylon*, the *Eaſt*, and the River *Euphrates*, and where ſhall we find theſe places but in *Aſia*? though not in *Aſia Minor*, yet in *Aſia Major*, and therefore the *Revelation* is concerning both *Aſia*'s, and the things ſpoken of in the Epiſtles to the ſeven Churches are concerning *Aſia Minor*, and the Prophecies which follow afterward concerning *Aſia Major*, not

Rev. 9. 14.
Rev. 11. 2. 8.
Rev. 14. 1.
Rev. 16. 12.

not ſecluding *Aſia Minor* from having a ſhare in them alſo.

6. That which I drive at in this queſtion, is againſt thoſe which make the chief Scene of the Prophecies to be *Europe*, and will have none of them come to paſs in *Aſia*, except the Prophecy of the ſixth Trumpet, concerning the four Angels which were bound at *Euphrates*, *Rev.* 9.14. when as the chief Scene of the Prophecies is *Aſia*, and but very few of them ſhall come to paſs in *Europe*, and thoſe few are ſuch as are common to them both, ſuch as is the Prophecy of the Reſurrection of the dead, of the final Judgment, and of the end of the World, which concern all perſons throughout the World, *Rev.* 20, 21, 22, 23, &c.

7. The ſeat of the Holy War was *Judea*, yet the Soldiers that Warred there againſt the *Turks*, and *Saracens*, were *Europeans*, and ſuch is the caſe here; the main ſeat of the Prophecies is *Aſia*, yet the Countries near adjoyning may feel the ſmart of them, as *Europe* felt the ſmart of the Holy War which was waged in *Judea*.

8. The Prophecy of the final Judgment doth concern all the World; yet the place where it ſhall be managed, and to which they ſhall be brought to Judgment is *Judea*: So the Prophecies of the *Revelation*, may ſome of them concern *Europe*, as well as *Aſia*, yet the Scene in which they ſhall be acted, is rather *Aſia* than *Europe*.

4. Queſt. *Whether the Prophecies of the* Revelation *be of a long continuance, or a ſhort?*

Anſ. If all the Prophecies of the *Revelation* be of a ſhort continuance, God hath left his Church without a Prophecy to the end of the World, for there is no Prophecy which doth reach ſo far, except *Daniel* or the *Revelation*; but they ſay the Prophecies of *Daniel* ended with the deſtruction of *Jeruſalem*, and if the *Revelation* ends then too, or a little after,

after, where have we a Prophecy to the end of the World?

2. We have a Prophecy in the fifth ſeal, which begins with *How long Lord, Holy and true, Rev.* 6. 10. therefore 'tis a long time before that Prophecy of the fifth ſeal is to begin, and conſequently it is a long time before the Prophecies of the four firſt Seals ſhall have an end.

3. We have in the twentieth chapter, a Prophecy of a thouſand years long; now a thouſand years are not of a ſhort, but of a long continuance.

4. There is but a little ſpace, it may be leſs than a year, between the thouſand years, and the laſt Judgment, *Rev.* 20. 3. and there is alſo ſet down what ſhall come to paſs in that little ſpace, to wit the inſurrection, and deſtruction of *Gog* and *Magog*, *Rev.* 20, 7, 8, 9, 10. therefore the *Revelation* is a Prophecy reaching to the laſt Judgment.

5. We have in that twentieth chapter, a Prophecy of the laſt Judgment it ſelf, and a large deſcription of it, from the eleventh verſe, to the end of the chapter, therefore the *Revelation* is a Prophecy reaching not only to the laſt Judgment, but takes the laſt Judgment in to boot.

6. We may go a little further, and ſay, that in the one and twentieth, and two and twentieth chapters, we have a Prophecy of the new *Jeruſalem*, the eternal City of the bleſſed, and of the *Lake of fire*, burning with Brimſtone, the everlaſting habitation of the damned; therefore the *Revelation* reacheth not only to the laſt Judgment incluſively, but goes beyond it, and ſpeaks in general of what ſhall come to paſs afterward.

Laſtly, If the Prophecies of the *Revelation* were of ſhort continuance, what is the reaſon that *Chriſt* is not come to Judgment all this while? is it not becauſe the Prophecies of the *Revelation* which goe before it, are not yet fulfilled? for if

they were, *Christ* would come to Judgment presently, and not defer his coming a moment longer; and if *Christ* should come to Judgment to morrow, the Prophecies of the *Revelation* which go before it, would be fulfilled before to morrow; and if *Christ* should defer his coming until another year, or until another age be over, it is because the Prophecies of the *Revelation* which go before his coming will not be fulfilled before. I will not take upon me to determine when the day of Judgment shall begin, but my opinion is, 'tis farther off than many men suppose, it may be six thousand years from the Creation of the World shall be expired first, and the seventh thousand shall be the day of Judgment; and he that lives two hundred, or three hundred years hence, and finds that *Christ* is not then come to Judgment, let him know the reason is, because the Prophecies of the *Revelation* which go before that day, are not then fulfilled, and that *Christ* will defer his coming till they be: And as when he suffered on the Cross, he remained alive upon the Cross till all things were fulfilled, and then gave up the Ghost, *Joh.* 19. 28. 30. so *Christ* will not come to Judgment, but abide in Heaven, where he is, until the Prophecies of the *Revelation* be fulfilled which go before that day; and as soon as that is done, then *Christ* will come to Judgment and not defer it any longer, as we may read, *Act.* 3. 21. And if it shall be asked of me what Prophecies of the *Revelation* be yet behind, and unfulfilled? I answer, there is the destruction of *Gog*, and *Magog*, *Rev.* 20. 8, 9. there is the thousand years in the same chapter, there is the destruction of the *Beast*, and *false Prophet*, *Rev.* 19, 20, 21. there is the destruction of *Babylon*, *Rev.* 17, and 18. and for ought we yet know, all the Prophecies in the *Revelation*, from the first Seal to the end of the Book are yet to be expected.

Ob. But what then is the meaning of the words *Rev.* 1. 1.

ἃ δεῖ γενέσθαι ἐν τάχει, *things that must shortly come to pass*, do not these words imply that all the Prophecies of the *Revelation* were shortly to begin, and speedily to have an end?

Anſ. The words *Rev.* 1. 1. are not to be extended to all the Prophecies in the Book, but to the things ſpoken of in the Epiſtles to the ſeven Churches, and no farther; and the meaning of them is, that the things ſpoken of in the Epiſtles to the ſeven Churches were ſhortly to begin, and ſpeedily to have an end, but the Prophecies which follow afterward in the Book ſealed with ſeven Seals, were not to begin ſo ſoon, nor ſpeedily to have an end. 2. There is a manifeſt oppoſition, between ἃ δεῖ γενέσθαι ἐν τάχει, *things which muſt ſhortly be done*, *Rev.* 1. 1. and ἃ δεῖ γενέσθαι μετὰ ταῦτα, *things which muſt be done hereafter*, *Rev.* 4. 1. now the latter of theſe, that is, *the things which muſt be done hereafter*, mentioned *c.* 4. 1. is the preface to the Prophecies contained in the following chapters; therefore the firſt of theſe, *the things which muſt ſhortly be done*, mentioned *c.* 1. 1. is the preface to the things ſpoken of before in the Epiſtles to the ſeven Churches, contained in the three firſt chapters, and to end where they do end. And I find that ſome are of the mind, that the Viſion of the ſeven Churches was written firſt, and ſent unto the Churches by it ſelf before any of the reſt was written, or revealed unto *John*; and if that were true, it were then out of queſtion, that the words *c.* 1. 1. are a preface to the three firſt chapters, and not unto the whole Book. But 3. Suppoſe the words *c.* 1. 1. ἃ δεῖ γενέσθαι ἐν τάχει, *things which muſt ſhortly be done*, are to be extended to the whole Book, as a Preface thereunto, upon that ſuppoſition, I ſay, the meaning of them is, not that all the Prophecies of the *Revelation* are of a ſhort continuance, but the meaning rather is, that they ſhortly ſhall begin, but after they are once begun, they are to be of long continuance before they have an end; for they

are to reach to the laſt Judgment, and beyond it too, *Rev.* 20. 1', 12, 13, 14, 15. *Rev.* 21. 1, 2, 3, &c.

5. Queſt. *Whether the ſcope of the* Revelation *be to comfort the ſeven Churches of* Aſia, *againſt the perſecution of the* Jews, *by acquainting them with their deſtruction near approaching?*

Anſ. 1. The deſtruction of the *Jews* was paſt before the *Revelation* was made known to *John*, the one was in the time of *Veſpaſian*, the other in the time of *Domitian*.

2. *John* knew of the deſtruction of the *Jews* before he was baniſhed into *Patmos*, but he knew not of the *Revelation* till after he was there.

3. Chriſt had ſufficiently foretold his Diſciples of the deſtruction of the *Jews* in his life-time, *Mat.* 24. *Mark.* 13. *Luk.* 21. and therefore there needed not a ſecond *Revelation* of the ſame thing to *John* again.

4. There is not one Syllable of the deſtruction of the *Jews* by *Veſpaſian*, in all the *Revelation*. That Prophecy *Rev.* 11. 13. is not meant of the deſtruction of the *Jews*, but of the *Gentiles* rather, and is not yet fulfilled.

5. There is not one Syllable of conſolation to the Churches, taken from the deſtruction of the *Jews* near approaching.

6. The Epiſtles to the ſeven Churches are not ſpent in conſolations taken from the deſtruction of the *Jews* near approaching, but in reproofs and menaces for their ſins, threatning them with their own deſtruction, unleſs they did amend, as you may ſee, *Rev.* 2. 4, 5, 14, 16, 20, 22, 23. *Rev.* 3. 2, 3, 15, 16.

7. The deſtruction of the *Jews* did not terminate the perſecution of the *Chriſtians*, but they were perſecuted afterward more than they were before, and there was but one general perſecution before the deſtruction of *Jeruſalem* by *Veſpaſian*, and that was in the Reign of *Nero*, but

but there were nine general perſecutions afterward.

8. If any will extend the deſtruction of the *Jews* to the time of *Adrian*, this will not terminate the perſecutions of the *Chriſtians* neither, for there were but three perſecutions before his time, the fourth was in his Reign, and there were ſix perſecutions afterward.

Diſputation II.

1. Queſt. *Whether the ſix firſt Seals were fulfilled in* Judæa, *at and before the deſtruction of* Jeruſalem *by* Veſpaſian?

Anſ. No Prophecy is fulfilled before it be revealed: but theſe ſix firſt Seals were revealed to *John* in the Reign of *Domitian*, and therefore not fulfilled at and before the deſtruction of *Jeruſalem* by *Veſpaſian*.

2. No man was ever caſt into a trance to behold things which he was told of before: but *John* was told by *Chriſt* in his life-time, the things which ſhould happen in *Judæa* at and before the deſtruction of *Jeruſalem*, by *Veſpaſian*, therefore he was not caſt into a trance for ſuch a *Revelation*.

3. No man did write the Prophecies of the *Revelation*, except *John*: but if the ſix firſt Seals be meant: of the things which ſhall happen in *Judæa*, at and before the deſtruction of *Jeruſalem* by *Veſpaſian*, *Mathew*, *Mark*, and *Luke* did write thereof, as well as *John*, and that more copiouſly and plainly than is here delivered, ſee *Mat.* 24. *Mark* 13. *Luk.* 21.

4. No Prophecy is of things uſeleſs, or needleſs: but if the ſix firſt Seals be meant of the affairs of *Judæa*, at and before the deſtruction of *Jeruſalem* by *Veſpaſian*, this Prophecy might very well have been ſpared, for it was well known before, and *John* might have ſaid unto the Angel which ſhewed him theſe things,

things, Why am I cast into a trance, and made believe that I should see things which no man ever saw before, and of such concernment as no man in Heaven, or in the earth, or under the earth was counted worthy to reveal save *Christ* alone? and now I have seen the six first Seals opened, of this so highly praised, commended, magnified, and extolled prophetical Book, as no Book ever was the like, alas! what am I the better for it? I have seen no more than I knew before.

5. Let us take a view of the several Seals in order, and we shall find that not any one of them was fulfilled in *Judea*, at or before the destruction of *Jerusalem* by *Vespasian*, as some would make us believe they were.

Begin we with the first Seal, which is a Prophecy of a *white Horse, and he that sate thereon, had a Bow, and a Crown was given unto him, and he went forth conquering, and to conquer*, but no such thing was fulfilled in *Judea*, at or before the destruction of *Jerusalem* in a literal sense, which is the cause they fly unto a mystical, and understand the Prophecy of the conquest of the Gospel: but it will not serve their turn, for the Scene of the Gospel is the World, and not the narrow confines of *Judea*, from whence it was removed before this Prophecy was revealed, *Mat.* 21. 43. *Act.* 13. 46. To which may be added, that the first Seal ends before the second Seal begins, but the Gospel shall continue to the Worlds end.

The second Seal, is a Prophecy of a *red Horse, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great Sword*, but when was this Tragedy acted in *Judea*? The intestine slaughters of *Jews* among themselves will not amount unto a War, and if they would, yet they were not such noted ones, nor so numerous as these shall be, to which

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may be added, that the rider on this Red Horſe was to take peace from the *earth*, which word is too large to be confined to the narrow compaſs of *Jeruſalem*, where the *Zelots* ſlew their Brethren, not on Horſe-back, but on Foot, and the *Sicarii* had not great Swords as this Rider had, but ſhort Pocket Daggers to ſlay men with, a weapon fitter for Thieves and Robbers, than ſuch noted Warriers as this Prophecy aimeth at.

The third Seal, is a Prophecy of a *Black Horſe, and he that ſate on him, had a pair of balances in his hand. And I heard a voice in the midſt of the four Beaſts ſay, A meaſure of Wheat for a penny, and three meaſures of Barley for a penny*, &c. which words are either meant of Famine, or of civil Juſtice; but the broiles, and tumults in *Judea* would not ſuffer civil Juſtice to be uſed. And if we underſtand this Prophecy of Famine, where ſhall we find a noted Famine in *Judea*? except that which *Agabus* ſpake of, *Act.* 11. 28. or that which happened in the City, in the time of the Siege: but neither of theſe can be meant in this place; not the firſt, becauſe the adequate Scene of that Famine was not *Judea* but the World, and the time when it happened, was in the ſecond year of *Claudius*, which was before *Iohns* baniſhment into *Patmos* as themſelves confeſs; and not the ſecond, for the like reaſon, becauſe it came to paſs at the Siege of the City, by *Veſpaſian*, which was before the Prophecy was revealed to *John*, which was in the Reign of *Domitian*. To which may be added, that this third Seal begins when the ſecond Seal doth end, but the ſlaughters which the *Zelots* committed in the City, were not ended when the Famine did begin, but the Famine was the occaſion that they ſlew the people which denied them bread. Add we further that a *Chœnix* was no *Iewiſh* meaſure, and therefore the Prophecy was not fulfilled in *Ieruſalem* in the time of the Siege, but is to

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be ſought for in thoſe places where a *Chœnix* is uſed.

The fourth Seal, is a Prophecy of a *pale Horſe, and his name that ſat on him was Death, and Hell followed with him, and power was given unto them over the fourth part of the earth, to kill with Sword, and with hunger, and with death, and with the Beaſts of the earth,* but when was this Prophecy fulfilled in *Judæa?* for either this Seal is the ſame for ſubſtance with the two former, or a diſtinct Seal from them both. If they ſay it is the ſame for ſubſtance with the two former, then ſeeing the two former were not fulfilled in *Judæa*, this Seal was not fulfilled there neither, and if it be ſo, that this Seal is the ſame with the two former, then there are but ſix Seals in all, and not ſeven. But if they ſay that this Seal is diſtinct from the two former, then beſides the great Sword mentioned in the ſecond Seal, they muſt find out another Sword for this Seal, and beſides the Famine which they ſuppoſe is meant in the third Seal, they muſt find out another Famine for this Seal which as yet they have not done. To which may be added, that the Scene of this Prophecy is the fourth part of the *earth*, and therefore not *Judæa* which is but a corner of the earth, much leſs the tetrarchy of *Galilee*, which is leſs than the former; for though the Sword was in *Galilee*, and the War began there, yet when was there a Famine in *Galilee*? when was there a Peſtilence in *Galilee?* and when were men ſlain with wild Beaſts in *Galilee*, or in any other Region of *Judæa?* Doth not *Euſebius* ſay, that when the City was taken, the handſomeſt were reſerved for triumph, the reſt that were above ſeventeen years of age were ſent bound to *Egypt*, to be Slaves there, others diſperſed in the Provinces to be torn aſunder by wild Beaſts, ſo that the Scene where this was done is not *Judæa*, but the Provinces afar off.

The fifth Seal, is a Prophecy of the *Souls under the Altar,*

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of them that were ſlain for the word of God, and for the teſtimony which they held, &c. *v.* 9, 10, 11. but where ſhall we find any Martyrs in *Judæa* before the deſtruction of *Ieruſalem*, except *Stephen*, and *Iames* the Brother of *Iohn*, and *Iames* the Brother of the Lord. and thoſe that were ſlain by *Paul* before his Converſion, *Act.* 9. 21. *Act.* 22. 4. *Act.* 26. 10. but all theſe are too few to make up ſuch a number of Martyrs as the Prophecy aimeth at, for they were without number, *Rev.* 7. 9. Beſides, the Prophecy ſpeaks of two ranks of Martyrs, firſt the ſouls under the Altar that cried to God for vengeance; ſecondly their fellow Servants, and their Brethren upon earth, that ſhould be killed as they were: now if theſe men can find theſe Martyrs in *Iudæa*, before the deſtruction of *Ieruſalem*, and tell me who the firſt and ſecond ranks were, I will hearken to them. The multitude of theſe Martyrs plainly ſhews, that they were not all ſlain before the deſtruction of *Ieruſalem*, and the words which they uſed in their cry, *How long Lord, Holy and true*, do alſo ſhew that it is a long time before they make their cry, and longer than that before their fellow Servants, and their Brethren ſuffer as they did, and longer than both before the vengeance which they cry for comes to paſs. Let men conſider what they ſay, doth the Prophecy ſpeak only of the Martyrs which were ſlain in *Iudæa*, before the deſtruction of *Ieruſalem*? then it ſpeaks but of three Martyrs, beſides thoſe which were ſlain by *Paul*, and no more: but if they ſay that others be included which were ſlain in other places, then the adequate Scene of the Prophecy is not *Iudæa* but the World: but take we all the Martyrs that were ſlain in the World, before the deſtruction of *Ieruſalem*, and the number is too few, and the time too ſhort to include all the Martyrs which the Prophecy ſpeaketh of.

The ſixth Seal, is a Prophecy of Eclipſes of the Sun, and

Moon, for *the Sun became black as ſackcloath of hair, and the Moon became as blood, v.* 12. but there was but one Eclipſe of the Moon, between *Coriſts* Aſcenſion, and the deſtruction of *Jeruſalem*, and that was in the ſixth year of *Claudius*, which was before the Prophecy was revealed, for they ſay themſelves it was not revealed till the ninth year of *Claudius*, and we ſay it was not revealed till the fourteenth year of *Domitian*; but take which of theſe you will, it comes all to one effect as to this matter, for the Eclipſe was in the ſixth year of *Claudius*, and ſo before the Prophecy was revealed, which way ſoever we take, and there were but two Eclipſes of the Sun, whereof the firſt was in the fifth year of *Claudius*, before the Prophecy was revealed by their own confeſſion, the other was in the ſixth year of *Nero*, which was more viſible at *Rome* than at *Jeruſalem*, where the Stars were ſeen at the time of the Eclipſe, and the Eclipſe it ſelf was ſeen in the midſt of their Sacrifices, which the *Senate* cauſed to be made for the death of *Agrippina* who was ſlain by her Son *Nero*; ſo that if it portended any thing at all, it was rather againſt *Rome* than *Jeruſalem*. But every one of theſe Eclipſes were but natural, ſuch as come to paſs now a days every year by the natural courſe of the Sun and Moon, and Aſtronomers can Prognoſticate of them before-hand: but it is more likely that the Eclipſes which the Prophecy ſpeaks of be ſupernatural, ſuch as that was at our Saviours paſſion, where the Sun was Eclipſed, the Moon being at the full, when as a natural Eclipſe doth always happen at the change of the Moon. It follows in the text, *And the Stars of Heaven fell unto the earth, even as a Fig Tree caſteth her untimely Figs when ſhe is ſhaken of a mighty wind*, but if this were done in *Judea*, at or before the deſtruction of *Jeruſalem*, who took up theſe Stars, and ſhewed them to *Veſpaſian*? They cannot ſay that theſe Stars are *myſtically* to be underſtood, for they themſelves

ſelves underſtand them literally of meteors: but that there did ſuch meteors fall from Heaven upon *Judæa*, and in ſuch a Multitude as the Text ſpeaks of, either at or before the deſtruction of *Jeruſalem* by *Veſpaſian*, Hiſtory is too lame to bring us tidings of it. *And the Kings of the earth hid themſelves*, but there were no Kings in *Jeruſalem* at the time of the Siege, *and the great men, and the rich men, and the bondmen, and the free-men* that were in it at that time hid themſelves, not for fear of *Chriſt* and his wrath, as the men whom the Prophecy ſpeaks of ſhall, but for fear of *Veſpaſian* and his Army. The concluſion therefore is, that this Prophecy was not fulfilled in *Judæa*, either at or before the deſtruction of *Jeruſalem* by *Veſpaſian*. but is yet to be expected.

2. Queſt. *Whether the firſt Seal be a Prophecy of the Preaching, and prevailing of the Goſpel?*

Anſ. 1. No good reaſon can be given for ſuch an expoſition.

2. The Goſpel was preached in all the world for a witneſs to all Nations, and prevailed very much among them before this Prophecy was revealed, *Mat.* 24. 14. *Mark* 13. 10.

3. There is nothing in the Prophecy which is an emblem or ſymbol of the Goſpel, but of War and Victory very fitly.

4. By this reckoning this Seal ſhall never have an end, until the Church on earth hath an end, for the Goſpel, and the preaching of it ſhall continue unto the Worlds end, and the Gates of Hell ſhall not prevail againſt it, *Mat.* 28. 20. *Mat.* 16. 18.

5. By the Lamb which opened the firſt Seal, is meant *Chriſt*; therefore by the Rider on the white Horſe is meant ſome other perſon. Chriſt was the revealer, and he that ſate upon the white Horſe, is the perſon revealed, the executioner of the Prophecy.

6. Chriſts Crown was given unto him before this Prophecy was revealed to *John*, but this Rider on the white Horſe who ever he be, was to receive his Crown afterward by virtue of this Prophecy.

7. What Chriſt doth undertake, he doth bring to paſs, and not deſiſt before the work be finiſhed, but this Rider who ever he be, *went forth conquering, and to conquer*, that is, did conquer ſome, and had a mind to conquer more, but did not finiſh the work.

8. Chriſt did threaten the Church of *Epheſus* to take the Goſpel from them, *Rev.* 2. 5. therefore he doth not Prophecy in this Seal, that the Goſpel ſhould continue and prevail among them, the event doth ſhew the contrary at this day, for the Goſpel is removed from thence, and from all the ſeven Churches to whom this Prophecy was ſent.

3. Queſt. *Whether the third Seal be a Prophecy of Famine, or of civil juſtice?*

Anſ. 1. Famine is Prophecied of in the next Seal, therefore not in this.

2. Balances are not an emblem or ſymbol of Famine, but of civil Juſtice rather.

3. To eat bread by weight is a ſign of Famine, *Ezek.* 4. 16. but if a meaſure of the fineſt grain be to be bought for a penny, and of courſer three meaſures, men ſhould not be afraid of ſuch a Famine, ſaith Dr. *Mayer* p. 316, 317.

4. A meaſure of fine flour for a Shekel, and two meaſures of Barley for a Shekel was a Prophecy of plenty in the Gates of *Samaria*, 2 *King.* 7. 1. Why may not a meaſure of Wheat for a penny, and three meaſures of Barley for a penny be a Prophecy of plenty too, or at leaſt of ſufficiency if not of plenty? It is certain that a Shekel was much bigger than a penny, for a penny was but ſeven pence half penny of our money, but a Shekel was fifteen pence at leaſt: but whether

ther πλὴν were more than χοῖνιξ, the measure 2 *King.* 7. 1. more than the measure *Rev.* 6. 6. or how much bigger it was is very uncertain.

5. The word *Chœnix* which we translate measure, was as well a great measure as a small. Now they which understand this Prophecy of Famine, say that *Chœnix* was a small measure, and did contain so much Wheat as would suffice a man for one day and no more, and they say a penny was as much money as a man could earn in one day, and no more. Now as for the word penny, it is true, it was as much money as a man in those times could earn in one day, as may appear, *Mat.* 20. 2. but as for the word *Chœnix* it was no certain measure, but varied in respect of Nations, places, and men, and was as well a great measure as a small, of which see Mr. *Mede Comment. Apocal. p.* 21. Yea *Crispin* in his *Lexicon*, makes χοῖνιξ, to be half a bushel, and the *Septuagint Ezek.* 45. 10, 11. make it to be as much as the Hebrew [illegible] which is as much as half a Bushel, [illegible]

6. Suppose *Chœnix* be a small measure and to contain a quart as some would have it, and no more, yet here is no great Famine for all that, as was in *Jacobs* time, when there was no Corn to be had for money in the Land of *Canaan*, but they were forced to travel into *Egypt* to buy them Corn, *Gen.* 42. 2. Here be also three measures of Barley for a penny, and that would serve a man three days, and here be three measures of Barley for another penny, and that would serve a man three days more, and if he had a mind to eat wheaten bread there were four days more in the week, wherein he might labour to provide him wheat and other commodities which he wanted.

4. Quest. *Whether the Prophecy of the sixth Seal be literally to be understood?*

Ans. 1. Where a literal sense may stand, an allegorical may

may not be uſed: but here a literal ſenſe may ſtand: therefore.

2. A *Revelation* cannot be a *myſtery*, nor a *myſtery* a *Revelation*, they are as contrary each to other, as light is to darkneſs: but the Prophecy in this Seal, and all others in this book are a *Revelation*: therefore not a *myſtery*, nor *myſtically* to be underſtood.

3. Where things are *myſtically* to be underſtood, they are afterward interpreted in this Book, or in other Texts of Scripture which ſpeak of the ſame or the like matter, as *Rev.* 1. 20. *Rev.* 17. 7, 8, 9, &c. *Dan.* 7. 17. 23, 24. but here being no ſuch interpretation, the Holy Ghoſt hath left it to be underſtood literally.

4. The ſame or the like things in other places are literally to be underſtood, as *Ioel* 2. 31. *Mat.* 24. 29. *Mark.* 13 24, 25. *Luk.* 21. 25, 26. and why may they not as well be literally underſtood in this?

Queſt. *When the Seals are to begin, and when to have an end? or whether they be already paſt, or yet to be expected?*

Anſ. 1. It is ſaid in the beginning of the fifth Seal. *How long Lord, Holy and true,* therefore 'tis a long time ere the fifth Seal is to begin, and conſequently it is a long time before the four firſt Seals have an end.

2. It is ſaid in the cloſe of that Seal, that they *ſhould reſt yet for a little ſeaſon, until their fellow Servants, and their Brethren which ſhould be killed as they were, ſhould be fulfilled,* therefore that Seal is to continue but a little ſeaſon after the cry of the ſouls is over, and conſequently the ſeven Trumpets which contain Gods Judgments on their perſecutors are to come ſhortly after.

3. The ſixth Seal is a Prophecy of the ſignes which Prognoſticate the day of Judgment, and the ſecond coming of *Chriſt* to be near at hand, *Mat.* 24. 30. *Mark* 13. 26. *Luk.* 21. 27, 28.

there-

therefore the fifth Seal is to continue, and the Saints to ſuffer under it till thoſe ſigns begin; and becauſe thoſe ſigns are not yet begun, therefore the fifth Seal is not yet fulfilled.

4. From the coming of thoſe ſigns unto the day of Judgment is but a ſhort time, as our Saviour alſo ſaith, *Mat.* 24. 33. therefore all the Prophecies in the *Revelation*, from the ſixth Seal, to the nineteenth chapter, *v.* 11. where the day of Judgment doth commence, are to continue but a ſhort time, and conſequently it is a long time before the four firſt Seals do end, and for ought we know, it is a long time before any of them ſhall begin.

5. The oppoſition between the words ἃ δεῖ γενέσθαι ἐν τάχει, *things that muſt ſhortly come to paſs*, *Rev.* 1. . and the words ἃ δεῖ γενέσθαι μετὰ ταῦτα, *things that muſt be done hereafter*, *Rev.* 4. 1. intimate ſo much. The firſt are a Preface to the things ſpoken of in the Epiſtles to the ſeven Churches, and ſhew they were to begin ſhortly after *Johns* time; the ſecond are a Preface to the Prophecies in this chapter, and in the chapters following, and ſhew they were not to begin ſo ſoon, but a long time after.

6. The conjectural expoſitions of theſe Prophecies ſignifie as much, for time is the beſt interpreter of Prophecies, and if theſe Prophecies were fulfilled already, men would not ſpeak upon conjecture, nor write ſo variouſly and uncertainly of the meaning of theſe Prophecies as they do.

CHAP. VII.

The Prophecy of the Sealed which were to be ſecured from ſuffering.

1. AND after theſe doleful ſights were over, I ſaw farther what ſhould come to paſs in the time of this Prophecy before the

the ſeventh Prophecy ſhould begin, to wit that four Angels ſhould ſtand upon the four corners of the earth, upon each corner one, which ſhould have power over the four winds that be in the earth to let them looſe, or to keep them in, that they ſhould not blow upon the earth, nor upon the Sea, nor upon the Trees, but as they pleaſed.

Mat. 24. 31.

2. And I ſaw that another Angel ſhould then come with a Commiſſion from the Eaſt, and bring the Seal of the living God along with him, and that he ſhould cry with a loud voice to the four Angels which had power to hurt the earth, and the Sea.

3. Saying. That they ſhould not hurt the earth, nor the Sea, nor the Trees, until we have ſealed the Servants of God in their fore-heads.

Ezek. 9. 4, 5, 6.

4. And I heard the number of them which were to be Sealed, and they were a hundred and fourty and four thouſand young men of the *Iewiſh* Nation, which are to be reckoned in this manner.

5. Of the young men of the tribe of *Iuda*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Reuben*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Gad*, ſhall be ſealed twelve thouſand.

6 Of the young men of the tribe of *Aſer*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Naphthali*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Manaſſe*, ſhall be ſealed twelve thouſand.

7. Of the young men of the tribe of *Simeon*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Levi*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Iſſachar*, ſhall be ſealed twelve thouſand.

8. Of the young men of the tribe of *Zabulon*, ſhall be ſealed twelve thouſand, of the young men of the tribe of *Ephraim*, ſhall

ſhall be ſealed twelve thouſand, of the young men of the tribe of *Benjamin*, ſhall be ſealed twelve thouſand.

The Prophecy of the bleſſedneſs of the not ſealed Martyrs after death.

9. But leſt any ſhould be diſcouraged from ſuffering for the cauſe of Chriſt, becauſe they be not ſealed, and ſecured from ſuffering as the other were, there was preſented unto me the great felicity, and tranſcendent bliſs, which the Martyrs ſhould enjoy in Heaven at the ſame time that the ſealed ones ſhould be ſecured on earth; and I ſaw they ſhould be more in number than the other were, to wit an exceeding great multitude which no man could number, of all Nations, and kindreds, and people, and tongues, which ſhould ſtand before the Throne of God, and before the Lamb in white robes of Glory, and Palms of triumph in their hands.

10. Where they ſhall laud, and praiſe the Lord for that Heavenly Glory, and felicity which they ſhall be in at this time, acknowledging, and ſaying, Salvation proceedeth from the Lord our God which ſits upon the Throne, and from Jeſus Chriſt the Holy Lamb, and to them be it aſcribed for evermore.

11. And not only they themſelves, but alſo all the Holy Angels which are in Heaven, ſhall laud, and praiſe the Lord for that Heavenly bliſs and happineſs which the Martyrs ſhall have in Heaven at that time when the ſealed ones are ſealed on earth.

12. Saying, Amen, Bleſſing, and Glory, and Wiſdom, and Thanks, and Honor, and Power, and Might be aſcribed to the Lord our God for evermore.

13. And that I might underſtand the meaning of the Viſion, one of the four and twenty Elders asked of me, ſaying, What be theſe comely perſons, whom thou ſeeſt arrayed in white robes of Glory, and Palms of triumph in their hands, and from whence came they to that bleſſed State, and tran-

ſcendent degree of happineſs which thou ſeeſt them now to have?

14. And I ſaid, Ah Sir, thou knoweſt who they are, and I would learn of thee who they be, and from whence they came to that bleſſed State, and tranſcendent degree of happineſs which I ſee them in at this time, and what it was that brought them hither. Then he ſaid unto me, Theſe be the Holy Martyrs of the Church which were in great affliction in the World, and ſuffered death for the cauſe of Jeſus Chriſt, and ſhed their blood for profeſſing of his Goſpel, for this cauſe it is that they be now in white robes of Glory which were made ſo by his blood, and are given them as a reward for their ſuffering for him.

15. For this cauſe it is that they be now before the Throne of God, and ſerve him in the Church Triumphant, as in their life-time they did in the Church Militant, and God ſhall dwell with them, and be their God.

16. They ſuffered hunger heretofore, but now they ſuffer it no more, they ſuffered thirſt heretofore, but now they ſhall ſuffer it no more, they ſuffered perſecution heretofore, but they ſhall ſuffer it no more.

17. For Jeſus Chriſt ſhall feed them with his Heavenly Food, and give them drink of his Heavenly Well, and God ſhall wipe all tears from off their eyes, ſo that no ſorrow ſhall come near them.

Diſputation III.

1 Queſt. *Whether the ſealed ones be the* Jews, *and they only?*

Anſ. 1. The tribes of the Children of *Iſrael* be uſually the *Jews* only, as *Gen.* 49. 16. 28. *Exod.* 24. 4. and ſo in other places; but the ſealed ones here mentioned are one hundred fourty and four thouſand of all the tribes of the Children of *Iſrael*, *v.* 4.

2. Where

2. Where the tribes of *Israel* are distinctly reckoned by their names, there the *Jews* are meant, and they only, as *Gen.* 49. 3. 5. &c. *Numb.* 1. 5, 6, &c. *Numb.* 10. 14, 15, &c. *Numb.* 34. 19, 20, &c. *Deut.* 33. 6, 7, &c. *Jos.* 21 4, 5, &c. but here the tribes of *Israel* are distinctly reckoned by their names, of the tribe of *Juda*, of the tribe of *Reuben*, of the tribe of *Gad*, &c.

3. Where the tribes of the Children of *Israel* are distinguished from the *Gentiles*, there the *Jews* are meant and they only; but here the tribes of the Children of *Israel* are distinguished from the *Gentiles*, *v.* 9.

4. If by the tribes of the Children of *Israel* be not meant the *Jews* only, how shall we know when they are only spoken of in Scripture? and when not? or whether they be onely spoken of by that name at all?

5. I find that the word *Israel* is sometimes put for *Jacob*, *Gen.* 32. 28. sometimes for the whole Nation of the *Jews*, *Exod.* 5. 2. sometimes for the ten tribes only, *Hos.* 4. 15. sometimes for the Godly People of that Nation, and no more, *Rom.* 9. 6. *Gal.* 6. 16. But if any one can find, that by that word is meant the Godly *Gentiles* only, or the Church of God in general consisting both of *Jews* and *Gentiles*, let him cite the place, and prove it so to be, and I will be of his mind.

6. The tribe of *Juda* is not the tribe of *Reuben*, nor the tribe of *Reuben*, the tribe of *Gad*, &c. and if by these words we understand the *Gentiles*, what Nation shall we understand by the tribe of *Juda*? what Nation by the tribe of *Reuben*? and what Nation by the tribe of *Gad*? and so of all the rest. And if it be said, That by the tribe of *Juda*, is meant the tribe that doth confess God, and by the tribe of *Reuben*, the tribe that doth behold the Son, and by the tribe of *Gad* and *Aser* a blessed company, what is this but to turn the proper names of men into appellatives, and to confound the tribes one with another? and make no distinction at all between them? For

Reuben doth confeſs God as well as *Juda*, and *Juda* doth behold the Son by Faith as well as *Reuben*, and both of them are a bleſſed company. Yea, it were to make but one tribe of all the twelve, for all the twelve tribes do confeſs God, and behold the Son by Faith, and all the twelve tribes are a bleſſed company, and not one or two only. And if we ſhould tranſlate the Hebrew proper names of men, and put them into appellative, as the firſt of *Matthew*, and the third of *Luke*, and as ſome would have it the nine firſt Chapters of the firſt Book of *Chronicles*, we ſhall make a mad tranſlation of the Bible, and meer nonſence of the Scripture.

7. If by the tribes of the Children of *Iſrael*, be meant the Church in general, then by the tribe of *Juda*, is meant ſome Church or other in particular; and if ſo, then let me requeſt them to tell me what that Church is? what Church is meant by the tribe of *Juda*? what Church by the tribe of *Reuben*? and what Church by the tribe of *Gad*? and ſo of all the reſt. But to theſe queſtions they have hitherto held their peace.

2 Queſt. *Whether the definite number of the Sealed be definitely to be underſtood?*

Anſ. 1. If the definite number of the ſealed be put for an indefinite, how ſhall we know when ſuch a number is definitely to be underſtood? and when not?

2. A whole number, ſuch as 10. 20. 30. 40. and the like, may be taken indefinitely, and is ſo taken in this Book, *Rev.* 2. 10. but a broken number, ſuch as 120. 130. 140. and the like, are never ſo taken. Now the number of the ſealed is a broken number 144000, and ſo is 42 a broken number, and 1260 a broken number, and ſuch numbers are never taken indefinitely. See Annotations of certain Learned Divines, *Rev.* 11. 3.

3. Where a number is oppoſed to an indefinite, it is definitely

nitely to be underſtood; but the number of the ſealed is oppoſed to an indefinite, *v.* 9.

4. Where a number is exactly told, and total'd it is definitely to be underſtood: now the number of the ſealed is exactly told, and total'd, and when he ſaith, *v.* 4. *I heard the number of them which were ſealed*, his meaning is, he heard the total number of them, after they were told, and the total number was 144000, neither more nor leſs: and when afterward he ſaith, *I beheld, and lo a great multitude which no man could number*, his meaning is, they were not told, and ſummed up as the former were, and therefore he could not ſet down the juſt number of them, as he had done of the other.

3 Queſt. *Whether all the* Jews *were ſealed, or but ſome only?*

Anſ. 1. The number of the ſealed were one hundred fourty and four thouſand, and no more; but if all the *Jews* were told, and total'd, they would far exceed that number, *Hoſ.* 1. 10.

2. There be as many ſealed of one tribe as of another, but it is not likely, that at the execution of the Prophecy, there ſhall be no more perſons living of one tribe than of another. We read *Numb.* 1. 21. 23. 25. that when the tribes were numbred, the Children of *Simeon* were more than the Children of *Reuben*, and the Children of *Reuben* were more than the Children of *Gad* at that time, and ſo of other tribes there ſpoken of ſome were more than others; and ſo of every tribe that ſhall be ſealed at the execution of this Prophecy, it is likely, that ſome tribes have more than others living upon earth, and not that every tribe hath juſt twelve thouſand perſons living at the time of ſealing, and no more.

3. All the *Jews* cannot be ſealed becauſe the whole tribe of *Dan* is left out, and not any one of them ſealed.

4. It

4. It is likely that in the oppoſite number to the ſealed, there be ſome *Jews* among them, and that they likewiſe are included under *all Nations, and Kindreds, and People, and Tongues* mentioned *v* 9. and not the *Gentiles* only.

5. If all the *Jews* ſhould be ſealed at this time, then from the time of this ſealing none of them could ſuffer Martyrdom; but we find afterward that many of them ſuffer Martyrdom for the Faith of *Chriſt* under the Beaſt, *Rev.* 12. 17. *Rev.* 13. 7.

6. The firſt Fruits are leſs than all; but theſe ſealed ones are the firſt Fruits and no more, *Rev.* 14. 4.

7. It may well be thought that theſe ſealed ones be men, and not women, and that for theſe reaſons. 1. Becauſe it is not uſual in Scripture, to count the number of men and women, but of men only: thus when they went into *Egypt* the men are counted, and not the women, *Gen.* 46. 8, 9, &c. and again when they came forth of *Egypt*, the men were counted, and not the women, *Numb.* 1, 2. 20, 21. &c and ſo the like in other places, the males are counted, and not the Females, *Ezra* 2. 2, 3, &c. *Nehemiah* 7. 7. 8, 9, &c. and therefore theſe that are counted here, be only Males, and not Females. 2. The firſt Fruits that were dedicated to God of men, and of Beaſts, were the Males only, and we may not think that the firſt Fruits were only of vegetables, for then theſe ſealed ones could not be firſt Fruits, as they are ſaid to be, *Rev.* 14. 4. but the firſt born of men and Beaſts were firſt Fruits as well as vegetables, *Exod.* 22. 29, 30. and ſuch were males only, *Exod.* 34. 19, 20. *Exod.* 13. 2. 12. 15. Now theſe ſealed ones are called the firſt Fruits to God, and to the Lamb, *Rev.* 14. 4. not in reſpect of ſanctification, as all believers are, *Iam.* 1. 18. but by peculiar dedication to God, and to the Lamb, as the firſt born were, and therefore they be Males only. 3. Becauſe theſe are ſaid to be redeemed

redeemed from among men, *Rev.* 14. 4. Now what redemption is this? not the common redemption, by the blood of Christ from sin, and condemnation which belongs to all the elect in general, but the peculiar redemption of the first born which belongs to the Males only, *Exod.* 13. 2. 12. 13. 15. *Exod.* 34. 19, 20. Lastly, because it is said, *Rev.* 14. 4. These are they which were not defiled with Women, and therefore they be men, and not women; and what kind of defilement doth he mean? not a spiritual defilement with *Idols*; which is as much as to say, that these men be not *Idolaters*, nor yet a carnal defilement with *Harlots*, which is as much as to say, that these men be not *Adulterers*: but a ceremonial defilement with *Wives*, which is as much as to say, that these men be *Virgins*, and unmarried persons, and had not known a woman, of which kind of defilement see *Exod.* 19. 15. 1 *Sam.* 21. 4, 5. 1 *Cor.* 7. 5.

4 Quest. *What kind of Seal is meant in this place? whether the Seal of Sanctification, or of corporal preservation?*

Ans. 1. The seal of sanctification is not committed to the Angels, but to the Spirit of God, *Eph.* 4. 30. but the seal here spoken of, is committed to the Angels, *v.* 2, 3.

2. The seal of sanctification is chiefly inward in the heart; but this here spoken of, is only outward in the forehead, *v.* 3.

3. They are called the Servants of God before that they be sealed, *v.* 3. and therefore they are sanctified before this seal is given unto them.

4. The seal of sanctification is a common seal, and doth belong to all believers; but this is peculiar to the persons here spoken of.

5. The seal of sanctification doth not exempt from bodily danger, *Rev.* 11. 7. *Rev.* 13. 7. But this is therefore given them, that their bodies might not be hurt,

Rev.

Rev. 9. 4. see the like *Ezek.* 9. 4, 5, 6. *Exod.* 12. 13. *Gen.* 4. 15.

6. The seal of sanctification is given successively in all ages of the World; but these are sealed all at once in one day.

7. The seal of sanctification is given by degrees to some more, to others less; but these are all sealed alike, one as far forth as another.

8. The seal of sanctification doth admit degrees after it is given, and a man is sanctified more at one time than another, 2 *Pet.* 3. 18. but these were sealed as much at one time as another: and as the mark which *Cain* had, *Gen.* 4. 15. and which the men in *Jerusalem* had, *Ezek.* 9. 4. did not diminish or increase, so the seal which these men had, continued in the same condition all their life afterward.

5 Quest. *Whether the great multitude mentioned* v. 9. *were sealed?*

Ans. 1. It is not said that they were sealed, and therefore we may not think they were, unless we have some reason for it.

2. They are a distinct company from the sealed, *v.* 4. 9.

3. They are more in number than the sealed, and therefore they could not all be sealed, for the number of the sealed is but finite, one hundred fourty and four thousand, and no more; but this great multitude were so many that no mortal man could number them, *v.* 9.

4. *John* knew the sealed who they were, and what their number was, *v.* 4. but he knew not these who they were, nor the number of them, *v.* 9. 14.

5. The sealed were preserved from destruction, and the seal was therefore given, that they might be secured, *v.* 1, 2, 3. *Rev.* 9. 4. But *these are they which came out of great tribulation, and have washed their robes, and made them white in the*

the blood of the Lamb v. 14. and therefore theſe be Martyrs, but the others are not.

6. The ſealed be the men which are to live in the time of the ſeven Trumpets, but are not to ſuffer under them, *Rev.* 9. 4. *Rev.* 14. 3, 4. but theſe latter be the men which ſhall ſuffer for the Faith of Chriſt before the Trumpets ſhall begin; and the reaſon why they are introduced in this place, is not to ſhew the time or cauſes of their ſufferings, but to ſhew the bliſsful ſtate, and happineſs which they have in Heaven at this very time, when the other ſhall be ſealed upon earth.

7. The ſealed be the men which are to get the Victory over the *Beaſt*, and over his mark, and over the number of his name, *Rev.* 14. 2, 3. *Rev.* 15. 2, 3. but theſe latter be the men which ſhall die for the Faith of Chriſt before the *Beaſt* begins his Reign, and ſhall be then in Heaven, in unconceiveable bliſs and happineſs, when the other ſhall be ſealed upon earth.

8. The ſealed be ſome eminent members of the Church Militant, which ſhall be in jeopardy of their lives in the time of the enſuing Prophecies, but are therefore ſealed that they might be preſerved from ſuffering in the time of thoſe dangers: the latter be ſome eminent members of the Church Triumphant, which ſuffered while they lived, but when the ſealed ones are ſealed, they ſhall be in Heaven ſecured from ſuffering any more.

CHAP. VIII.

The Prophecy of the ſeventh Seal, divided into ſeven Prophecies, called ſeven Trumpets.

1. AND when he had opened the ſeventh Seal, it did not immediately appear what the Prophecy of that Seal ſhould be, there came nothing forth of that Roll as there did out of the other Rolls to ſhew the Prophecy thereof, whereupon there was ſilence in Heaven for the ſpace of half an hour, every one expecting what would happen, and ſhew the Prophecy of this ſeventh Seal.

2. And after the ſpace of half an hour, I ſaw there were given to the ſeven mighty Angels which ſtood before the Throne of God, ſeven Trumpets, whereby I underſtood, that theſe ſeven Trumpets contain the Prophecy of the ſeventh Seal.

3. And when they had received their Trumpets, another Angel came and ſtood at the Altar, where the Souls were that prayed to God for Vengeance of their bloud, with a Golden Cenſer in his hand, and much ſweet Incenſe in it, that he might add it to the prayers of the Saints which were under the Altar; that as they prayed for Vengeance of their bloud, before their fellow Servants and their Brethren were ſlain, ſo now they being ſlain, take up the ſame Requeſt again, and their fellow Servants and their Brethren joyn with them therein, and the Angel offers Incenſe upon the Altar at the ſame time.

4. And the Incenſe which the Angel offered was added to the prayers of the Saints, ſo that the prayers of the Saints which were under the Altar did not aſcend alone, but the ſmoke of the Incenſe which the Angels offered, aſcended with them,

them, and both of them made a ſweet perfume before Almighty God.

5. And when the Incenſe was conſumed, the Angel took the fire which remained upon the Altar, and filled the Cenſer with it, and caſt it to the ground, in token that the Offering of the Incenſe with the prayers of the Saints was ended: and preſently after that there was a great Noiſe of Thundering, and Lightning, and a very great Earth-quake, denoting God's heavy Judgments which were now to fall upon the World for the wrong they did to his Saints, and for the bloud of his Saints which they had ſhed till this time, and many Years before.

The Prophecy of the firſt Trumpet.

6. Then the ſeven Angels prepared themſelves to ſound their Trumpets ſucceſſively one after another.

7. So the firſt Angel ſounded, and the Prophecy of his Trumpet was, that it ſhould rain Hail, and Fire, and Blood upon the Land of *Aſia*, as heretofore there rained Hail and Fire upon the Land of *Egypt*, ſo that the third part of Trees ſhould be burnt up, and all the green Graſs ſhould be burnt up, and this is to be done not in *Europe*, but in *Aſia*. *Exod.* 9. 22, 23, 24, 25. *Pſ.* 105. 32, 33.

The Prophecy of the ſecond Trumpet.

8. And after the firſt Angel, the ſecond Angel ſounded, and the Prophecy of his Trumpet was, that a Sulphureous Mountain burning with Fire, ſhould be caſt into the Sea of *Aſia*, and the third part of that Sea ſhould be turned into Blood, as the Waters of *Egypt* ſometimes were. *Exod.* 7. 19, 20, 21.

9. And thereupon the third part of the fiſh that ſhall be in the Sea ſhall die, and the third part of the Ships ſhall be deſtroyed.

The Prophecie of the third Trumpet.

10. And after him the third Angel ſounded, and the Prophecy of his Trumpet was, that a great blazing Star ſhould fall from Heaven, burning and flaming like a Torch, and that in burning, it ſhould part aſunder, and fall into the third part of the Rivers, and into the third part of the Springs of waters throughout the Land of *Aſia*.

11. And the Name of the Star from that day forward ſhall be called Worm-wood, and the third part of the waters ſhall be as the juyce of Worm-wood, and many men ſhall die by drinking of the Waters, becauſe they be made exceeding bitter as the juyce of Worm-wood is, and as the waters of *Marah* were.

Exod. 15. 23.

The Prophecy of the fourth Trumpet.

12. And the fourth Angel ſounded, and the Prophecy of his Trumpet was, that the third part of the Sun ſhould be ſmitten with darkneſs, and the third part of the Moon, and the third part of the Stars, and the day ſhould want the third part of that Light it had before, and the Night likewiſe.

13. And before the fifth Angel ſounded, I ſaw an Angel flying through the midſt of Heaven, and I heard him ſay as he fled along, Wo, wo, wo, to the Inhabitants of the Land of *Aſia*, by reaſon of the plagues of the three other Angels which are yet to ſound their Trumpets more grievous and calamitous than any of the former were.

Diſputation IV.

Queſt. 1. *Whether the four firſt Trumpets were fulfilled in* Judæa *before the Siege of* Jeruſalem *by* Veſpaſian, *and be meant of the Seditions and Slaughters that were there?*

Anſw. 1. No Prophecy is fulfilled before it be revealed; but theſe four Trumpets were revealed to *John* in the Reign of *Domitian*,

mitian, therefore not fulfilled in *Judæa* before the Siege of *Jeruſalem* by *Veſpaſian*.

2. No Prophecy is fulfilled before it be written by the Prophet, and made known unto the people, for then it is a Hiſtory and not a Prophecy; but theſe Viſions in their Opinion were written in the Reign of *Veſpaſian*, therefore not fulfilled before the ſiege of *Jeruſalem*, which began in the Reign of *Nero*.

3. The ſeventh Seal is not fulfilled before the ſixth; but if theſe four Trumpets be meant of the ſeditions and ſlaughters in *Judæa*, before the ſiege of *Jeruſalem*, a good part of the ſeventh Seal, even ſo much of it as is comprized in the four Trumpets, will be fulfilled before the ſixth; for the ſixth Seal in their opinion is a Prophecy of the ſiege it ſelf, and by the Kings, and the great Men, and the rich Men, which hid themſelves in Dens, they underſtand the men that hid themſelves in Caves at the taking of the City.

4. If theſe Trumpets be meant of the ſeditions and ſlaughters of the *Jews* before the ſiege of *Jeruſalem*, what is the difference between theſe Trumpets and the ſecond Seal? For they ſay the ſecond Seal is meant of the ſlaughters and ſeditions of the *Jews* by one another before the ſiege of *Jeruſalem*, and if theſe Trumpets be meant of them too, what difference is between them?

5. If theſe Trumpets be a Prophecy of the ſeditions of the *Jewes*; why do they not tell us what ſedition is meant by the firſt Trumpet, what ſedition by the ſecond, and what ſedition by the third? And if it be ſaid that they are meant of the ſeditions of the *Jews* in groſſe, what is this but to make a *Chaos* of the *Revelation*? To which may be added, that they told us before, *Chap.6. verſ.1.* that the things which *Chriſt* foretold concerning the *Jews*, *Mat.24.* are ſet down in groſs in the ſixth Chapter, and more particularly as they have their Execution in the

Chapters

Chapters following, and now I am come to the eighth Chapter, here be no particulars neither, but the seditions of the *Jews* in gross, what is this but to gain-say here what they said before?

6. The Angels be not the Authors or Executioners of sedition; but four Angels be the Authors or Executioners of the four first Trumpets, and the prime Agents under God, whereby they come to pass, as appears not only *vers.*7.8.10. but also *Rev.* 7. 2, 3.

7. Where shall we find in all the Scripture, that by *Fire* is meant sedition? I find it sometimes taken for affliction, persecution, and temptation, *Psal.* 66. 12. *Zach.* 13. 9. *Mal.* 3.2. 1 *Pet.*4.12. but for sedition never.

8. If by *Fire* in these Trumpets be meant sedition, what is meant by *Hail* in the first Trumpet? is that sedition too? where have they a president for that? How is it that men interpret Scripture, and have no Scripture for what they say? To which may be added, that Fire is hot and dry, but Hail is cold and moist, and how can these two be symbols of the same thing in one, and the same Prophecy? surely if the Fire be sedition, the Hail must be some other thing.

9. If by *Fire* be meant sedition, what is meant by *Trees* and *green Grass* which the Fire burnt up, *v.* 7? Here they tell us that by *green Grass* is meant the *righteous*, but what is meant by *Trees* they do not tell us, perhaps they think that by *Trees* is meant the *righteous* too? but this is not so, for but the third part of the Trees was burnt up, but all the green Grass was burnt up, and none left, and therefore the Grass is one thing, and the Trees another thing.

10. Where shall we find in all the Scripture, that by *green grass* is meant the *righteous*? True it is, that *green trees* are sometimes

times taken for the *righteous*, *Luk.* 23. 31. but *green Graſs* never.

11. The green Graſs is oppoſed to thoſe which have the ſeal of God in their foreheads, *Rev.* 7. 3. *Rev.* 9. 4. now by the latter is meant the righteous, therefore by the former is meant ſome other thing.

12. If by *Fire* be meant ſedition, what is meant by *Sea* in the ſecond Trumpet, where 'tis ſaid that a *great Mountain burning with Fire, was caſt into the Sea?* here they tell us that by *Sea* is meant the *Land of Galilee*, why do they not alſo ſay that by the *earth* in the firſt Trumpet, upon which alſo *Fire* was caſt, is meant the *Sea* of *Galilee?* If this be not to wreſt the Scripture, I know not what is; for if by *Sea* be meant the *Land*, why may they not as well ſay, that by *Land* is meant the *Sea?*

13. If by *Sea* be meant the *Land*, what is meant by *Ships*, when 'tis ſaid *the third part of Ships were deſtroyed?* be there any *Ships* upon the *Land?* Here they tell us that by *Ships* is meant the *Cities*, why do they not alſo ſay that by *Cities* in the *Revelation*, is meant the *Ships?* And when 'tis ſaid *Rev.* 16. 19. *the great City was divided into three parts*, why do they not ſay the meaning is, the great Ship was divided into three parts? And when 'tis ſaid, *Rev.* 17. 18. *the woman which thou ſaweſt is the great City which Reigneth over the Kings of the earth*, why do they not ſay the meaning is, the woman is the great Ship which Reigneth over the Kings of the Sea? But let them tell me indeed, be *Cities* meant by *Ships?* then when 'tis ſaid *v.* 9. *the third part of Ships were deſtroyed*, the meaning is, the third part of Cities were deſtroyed; but Hiſtory will tell us, that not *Jeruſalem* only, but all the Cities were deſtroyed by the *Romans*, except ſome few only which yielded to them of their own accord, and there was not one of three, much

leſs

leſs two of three left remaining, which was not deſtroyed by them, and the time when this was done, was after the ſiege of *Jeruſalem* by *Gallus*, whenas 'tis here according to their expoſition of the Trumpets ſet before it, for they will have the deſtruction of the Cities be the meaning of the ſecond Trumpet, and the ſiege of the City by *Gallus* the meaning of the fourth Trumpet, which cannot be, becauſe *Jeruſalem* was beſieged firſt by *Gallus*, and the Cities were deſtroyed afterward, of which ſee Biſhop *Uſſers Annal. p.* 691, 692.

14. If by *Sea* be meant the *Land*, and by *Ships* the *Cities*, what is meant by the *Rivers*, and *Fountains* of *Waters* in the third Trumpet? Here they tell us, that by *Rivers*, and *Fountains* of *Waters*, is meant the *Towns* and *Villages*. Alas wit, whither wilt thou go? From *Sea* to *Land*, from *Ships* to *Cities*, from *Rivers* and *Fountains* of *Waters*, to *Towns* and *Villages*, and when all this is done the Text will not bear it, for men died *in the Towns and Villages*, but not *of the Towns and Villages*, but in the Text it is ſaid men died *of the waters*, ἐκ τῶν ὑδάτων *of the waters*, not *in the waters*, and the death which they died, was a ſickly death, as they that drink poiſoned water do, but the death which the *Jews* died was a bloody death.

15. What is the meaning of the fourth Trumpet? Here they tell us that the fourth Trumpet is a Prophecy of the ſiege of *Jeruſalem* by *Gallus*, but the time doth not agree with their expoſition of the Trumpets, for this ſiege of his was before the War began in *Galilee*, when as by their expoſition of the Trumpets it is made to ſucceed it.

16. The ſmiting of the *Sun*, *Moon*, and *Stars* are uſed in Scripture, to prefigure an utter deſolation of a City or Country, and not a bare ſiege and no more, *Ezek.* 32. 7. *Eſa.* 13. 10. *Joel* 2. 10. 31. *Joel* 3. 15. but here they make

make the ſmiting of the Sun, Moon, and Stars to denote a bare ſiege of *Jeruſalem* by *Gallus* without the taking and deſtroying of it.

17. If the fourth Trumpet be a Prophecy of the ſiege of *Jeruſalem* by *Gallus*, what is meant by the *Sun*, *Moon*, and *Stars* which that Trumpet ſpeaketh of? Here they tell us that by the *Sun* is meant the *Temple*, by the *Moon* the *City*, and by the *Stars* the *People*; but by their leave, the *Sun*, *Moon*, and *Stars* are ſaid to be ſmitten in the Prophecy, ſo was not the *Temple*, *City*, nor *People* by *Gallus*: but rather as when the *Syrians* left the ſiege of *Samaria* and fled, *Iſrael* had the Victory againſt the *Syrians*, ſo when *Gallus* raiſed the ſiege of *Jeruſalem*, the *Jews* had the Victory againſt the *Romans*. But why may not theſe things be underſtood literally? Do not they themſelves underſtand the *day* and *night* in the fourth Trumpet literally? Why not the *Sun*, and *Moon*, and *Stars* alſo? But of this more in the next Queſtions.

2 Queſt. *Whether the Prophecies of the ſeven Trumpets be literally to be underſtood?*

Anſ. 1. What neceſſity is there to underſtand them otherwiſe? We may not forſake the literal ſenſe of Scripture except neceſſity do enforce us.

2. How is this a *Revelation*, if all the Prophecies of the ſeven Trumpets be myſtically to be underſtood?

3. Where have we an interpretation of the myſtery as we have in other places where things are myſtically delivered, as *Rev.* 1. 20. *Rev.* 17. 7, 8. Is there not as much need of an interpretation here, as there is there? And is it not likely that the Holy Ghoſt would afford us an interpretation here, as well as there, if theſe things were myſtically to be underſtood.

4. What text of Scripture doth the literal interpretation croſs?

5. What iniquity is there in the literal sense?

6. What absurdity doth follow therefrom? Unless these things be made manifest (as indeed they cannot be,) let no man find fault with me if I understand the Prophecies of the seven Trumpets literally.

7. We may not make the Scripture a nose of Wax, and turn it whither we please; but if we understand the Trumpets mystically, what do we else, but make the Scripture a nose of Wax, and turn it whither we please? Yea, every one takes the liberty to interpret it as his private fancy and affection leads him, and there be well nigh as many interpretations of the Trumpets, as there be Writers on them: and from whence doth this proceed, but from the false preconceived opinion that the Prophecies of the seven Trumpets be mystically to be understood?

3 Quest. *whether the Prophecy of the first Trumpet be literally to be understood?*

Ans. 1. All the reasons in the former question prove it.

2. This Trumpet is less grievous and calamitous than the fifth, *Rev.* 8. 13. But if we understand this Trumpet to be meant of Wars which destroy the body, or of Heresies which destroy the souls of men, this Trumpet will be more grievous, and calamitous than the fifth, and that because the Locusts in the fifth Trumpet, do not hurt the soul but the body only, and they do not kill the body outright as Wars do, but hurt it only, and put it to pain, and that for five moneths and no more, *Rev.* 9. 4, 5.

3. This plague is the same for kind with the seventh plague of *Egypt*, *Exod.* 9. 18, 19. 22, 23, 24. and what man will say that that *Egyptian* plague is mystically to be understood? and if that be not, why is this?

4. The Holy Ghost doth as good as say, that the *Trees*, and

and the *green Graſs* be not men, for the Locuſts were to hurt men, but not the Graſs, nor any green thing, nor any Tree, *Rev.* 9. 4. And Mr. *Mede* himſelf doth confeſs, that the Trees, and green Graſs may be ſo expounded, *Comment. Apoc. p.* 92.

5. Good men cannot be meant by *Trees*, and *green Graſs*, for theſe plagues were not to fall on good men, but on bad only; and bad men cannot be meant by them, for the Locuſts were to hurt the bad, but to let all the Trees, and all the green Graſs alone, and not to hurt any of them, *Rev.* 9. 4.

6. Mighty men cannot be meant by *Trees*, for there be little Trees as well as great, and the Hail ſpared neither of them, but fell on Trees indifferently without excepting any ſort: and though by *Cedars*, and Oakes of *Baſhan*, *Eſa.* 2. 13. ſome underſtand mighty men, yet Trees in General cannot point out one ſort of men more than another, for there be little low Trees, as well as great and tall, and little Trees cannot note out mighty men, though great Trees ſuch as Cedars, and Oakes of *Baſhan* ſometimes may.

7. Mean men cannot be meant by *green Graſs*, for then all mean men ſhould be deſtroyed by this Trumpet, and only two parts of mighty men be left alive to be the objects for the other Trumpets to play their parts upon.

4 Queſt. *Whether the Prophecies of the ſecond, third, and fourth Trumpets be literally to be underſtood?*

Anſ. 1. All the reaſons in the ſecond queſtion may be reduced hither.

2. There is not ſuch a woe Propheſied of in theſe Trumpets as in thoſe which follow, *Rev.* 8. 13. But if we underſtand theſe Trumpets myſtically of Wars, Hereſies, or ſeditions, the wo of theſe Trumpets will be far greater than

of the other, for the Locuſts in the fifth Trumpet did ſpare the life, and but hurt the body only, *Rev.* 9. 5. But Wars, Hereſies, and ſeditions deſtroy the body and ſoul to boot.

3. What myſtical interpretation ſoever is put upon one Trumpet, the ſame may be put upon the other Trumpets alſo, and then what difference is between them? For if we underſtand the ſecond Trumpet to be meant of Wars and ſeditions, we may as well underſtand the firſt, third, or fourth to be meant of Wars and ſeditions too; or if we underſtand the ſecond Trumpet to be meant of Hereſies, we may as well underſtand the other Trumpets to be meant of Hereſies too, and then what difference is between them?

4. The *Ships* mentioned in the ſecond Trumpet, are literally to be underſtood, for they are never taken otherwiſe in Scripture; and therefore the *Sea*, and all that follows in that Trumpet after it are literally to be underſtood alſo.

5. The ſecond Trumpet is the ſame for kind with the firſt Plague of *Egypt*, *Exod.* 7. 17, 18, 19, 20, 21. and what living ſoul will ſay that that Plague of *Egypt* is myſtically to be underſtood? and if that be not, why is this?

6. The judgment on the *Rivers*, *and Fountains of waters* mentioned in the third Trumpet, is the ſame which befel the waters of *Marah*, *Exod.* 15. 23. therefore as that is literally to be underſtood, ſo is this alſo.

7. The *Darkneſs* in the fourth Trumpet, is of near affinity with the darkneſs which befel the Land of *Egypt*, *Exod.* 10. 21, 22, 23. and therefore as that is literally to be underſtood, ſo is this?

8. The

8. The judgments Propheſied of in theſe Trumpets, are not contained in the firſt words, but in the laſt; for inſtance, the judgment foretold in the firſt Trumpet is expreſſed in theſe words. *And the third part of the Trees was burnt up, and all green Graſs was burnt up*; and *the Hail*, and *Fire mingled with Blood which fell upon the earth* was the natural cauſe thereof. So the judgment in the ſecond Trumpet is expreſſed in theſe words. *And the third part of the Creatures which were in the Sea, and had life, died*, and *the third part of the Ships were deſtroyed*; and *the Mountain burning with Fire, and caſt into the Sea, and turning it to Blood* was the cauſe thereof. So the Judgment in the third Trumpet is expreſſed in theſe words. *And the third part of the waters became Wormwood, and many men died of the waters, becauſe they were made bitter*; and the *Star which fell into the Rivers burning like a Torch* was the cauſe thereof, and the *Star* is called *Wormwood*, not formally, as if the Star it ſelf were bitter as Wormwood is, but efficiently, becauſe it made the waters bitter as Wormwood is. Laſtly, the judgment in the fourth Trumpet is contained in theſe words. *And the day ſhone not for a third part of it, and the night likewiſe*; and the ſmiting of the *Sun*, *Moon*, and *Stars* with *darkneſs* was the true cauſe thereof.

Ob. *But when were theſe things literally fulfilled?*

Anſ. 1. The like queſtion may be asked by me, when were theſe Trumpets fulfilled myſtically? Shew me this he that can. 2. The ſame things for kind were fulfilled in the Land of *Egypt*, and that in a literal ſenſe. But if the Queſtion be, whether theſe Trumpets in particular be fulfilled already, my anſwer is, they are yet to be expected, and I prove it thus. The ſixth ſeal is yet to be expected, therefore the ſeventh ſeal ſucceeding it in which the Trumpets are, muſt be expected alſo. Again, the ſealing of the

Servants,

Servants of God in their foreheads is yet to be expected, therefore the Trumpets which follow after it, are to be expected alſo. And if we can have Faith to expect our Saviours Prophecy, *Mat.* 24. 29. *Mark*, 13. 24, 25. *Luk.* 21. 25, 26. which is the ſame in ſpecial, if not in particular with the ſixth ſeal, and ſhall be fulfilled in a literal ſenſe, why can we not have Faith to wait on God for the fulfilling of the Trumpets alſo?

In ſpecie *if not* in indiv iduo.

CHAP. IX.

The Prophecy of the fifth Trumpet.

1. AND the fifth Angel ſounded, and the Prophecy of his Trumpet was, that an Angel ſhall deſcend from Heaven to the earth, and the Key of the bottomleſs Pit ſhall be given into his hand.

Rev. 20. 1.

2. And he ſhall open the bottomleſs Pit, and upon the opening of it ſhall come a great ſmoak out of the bottom of the Pit, like the ſmoak of a great Furnace, and the air ſhall be darkned with the ſmoak, and it ſhall be ſo thick that the Sun ſhall not be able to break through to give light upon the Earth.

3. And out of the ſmoke ſhall come Locuſts into the Land of *Aſia*, of a moſt horrid ſhape and form, never the like ſeen before, and they ſhall have power to ſting the Inhabiters of that Land as the Scorpions of the earth have power.

Wiſd 11. 18.

4. And it ſhall be given them in charge, that they ſhall not hurt the Graſs of the Field, nor any green Herb, nor

Rev. 7. 3.

nor any vegetable Tree, but ſting the Men only which ſhall not have the Seal of God in their Forehead.

5. And their Commiſſion ſhall be not to kill the Men outright, but torment them only five Months and no more; and the pain of theſe Men ſhall be as grievous as the pain that cometh of a Scorpion when he hath ſtung a Man. *Luk. 1. 24.*

6. And all the time of theſe five Months ſhall Men wiſh for Death, thinking to end their pains thereby, but ſhall not find it, and ſhall deſire to die, rather than to live in ſuch woful pain and torment, but Death ſhall flee away from them.

7. And the bodies of theſe Locuſts ſhall be in ſhape like to Horſes prepared unto Battail, and they ſhall have on their Heads the ſhapes of Crowns, like Crowns of Gold, and their Faces ſhall be in ſhape like the Faces of Men, but the matter of them ſhall be ſuch as inſects have.

8. And the hair which they ſhall have, ſhall be in ſhape like the hair of Women, and the teeth which they ſhall have, ſhall be in ſhape like the teeth of Lyons, but the matter ſhall be ſuch as inſects have.

9. And the Breſt-plates they ſhall have, ſhall be in ſhape like Breſt-plates made of Iron, and the dreadful noiſe of their Wings ſhall be as the noiſe of Chariots drawn with many Horſes, running furiouſly unto Battail.

10. And the tayles which they ſhall have, ſhall be like the tayles of Scorpions, and they ſhall have ſtings in their tayles like the ſtings of Scorpions, and their Commiſſion ſhall be to ſting the Men of *Aſia*, five Months, literally to be underſtood.

11. And they ſhall have a King or Ruler over them, to guide them, and direct them in this Work, ſo that they ſhall not ſting every one they meet, but whom the Angel of, or over the bottomeleſs Pit will have. *Gen. 19. 13. Exod. 12. 23. 2 King. 19. 35.*

them,

Mat 13.41,42, 49,50. 1 *Cor.* 10 10. *Heb.* 11. 28. them, and this Angel is not an evil Angel but a good Angel of the Lord, whose Name in Hebrew is *Abaddon*, in Greek *Apollyon*, and in English a *Destroyer*, not of the Saints and People of God, but of the Enemies of God and of his Church.

12. The first Woe is past when these things shall be fulfilled, and behold there be two Woes yet to come after these things are ended.

The Prophecy of the sixth Trumpet, reaching from the thirteenth Verse of this Chapter, to the fourteenth Verse of the eleventh Chapter, or the first part thereof.

13. And the sixth Angel sounded, and the Prophecy of his Trumpet was, that a Command should come from God from the four Corners of the Altar, upon which the Angel offered Incense before the Throne of God.

Rev. 8. 2.

14. Saying to the sixth Angel which did sound the sixth Trumpet, that he should go and loose the four Angels, which should be then bound or restrained from doing Hurt at the great River of *Asia*, called *Euphrates*; but now they should be loosed to execute God's Judgments on the people that dwell there.

15. Then the sixth Angel shall go and loose the four Angels which before were bound at *Euphrates*, but ready upon Command to slay the third part of Men that shall be dwelling there, and that in as little time as an hour, or in as little time as a day, or in as little time as a month, or in as little time as a year, waiting for a Command to put their power in Execution.

16. And the number of the Army of Horse, that under these four Angels shall be imployed in this Work, shall be two Hundred thousand thousand; for the number of them was related unto me.

17. But

17. But these Horses shall not be usual Horses, nor their Riders Men properly so called, but either Angels or strange kind of Creatures, newly created for this purpose, and never known in the World before; and thus I saw the Horses in the Vision, and they that sat on them, what ever they be, shall have Corslets of a fiery colour, and of a blew jacinth colour, and of a pale Brimstone colour, and the heads of their Horses shall be in shape like the Heads of Lyons, and out of the mouths of every one of them shall come forth fire, smoak and brimstone, literally to be understood. *Wisd.* 11. 18, 19.

18. Of these three shall the third part of Men be killed, which shall be dwelling at *Euphrates* at that time, some shall be killed by the fire, and some by the smoak, and others by the brimstone which shall come out of the Horses mouths.

19. For the power of these strange Beasts shall be in their mouths, and which is yet the more strange, they shall have mouths in their tayles, for their tayles shall be like a Serpents body, and have Heads at the end of them, and in their Heads a mouth, with which they slay the third part of Men which be dwelling at *Euphrates* at the Execution of the Prophecy.

20. And the two other parts of Men which shall escape from these Plagues and not be killed by them, shall not for all this repent of their former wickedness, that they should not worship Devils, nor Idols which are the work of Mens hands, and are made of Gold, and of Silver, and of Brass, and of Stone, and of Wood, and are such stupid Figments, that they neither see what Men do unto them, nor hear what they pray unto them for, nor do them any good at all.

21. Neither shall they for all this repent of their other sins which before these Plagues they committed, as of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts, but persist in them as they did before.

Disputation V.

1 Quest. *whether the Locusts in the Prophecy of the Fifth Trumpet be literally to be understood?*

Answ. 1. All the reasons in the former Chapter Quest. 2. may be reduced hither.

2. No Text of Scripture is mystically to be understood without sufficient reason or warrant from Gods word; but Men are so far from giving a reason of the mystical sense of these Locusts, that they never so much as go about it. It is supposed before-hand and must not be questioned nor denied, for if it be, they are undone, and know not what to say unto it; it is supposed (I say) that the Text is mystically to be understood, and then they interpret it as they please. *Non amo te inquit, nec possum dicere quare, Hoc tantum possum dicere, non amo te.*

O literal sense I love thee not, the cause I cannot tell.
This one thing I can say of thee, I love thee not, Farewel.

3. The Trees, the Grass of the Earth, and the green Herbs are literally to be understood as was proved before, Chap. 8. Q. 3. why not the Locusts also? Mr. *Mede* himself doth confess that the Trees may be so expounded Comment. *Apoc. pag.* 92.

4. Men are not made of smoak but *ex humano semine* of the seed of Man, but these Locusts were made of smoak, for out of the Pit came forth smoak, and out of the smoak came forth Locusts, *v.* 3.

5. Wicked Men were to be hurt by these Locusts, *v.* 4. but if the Locusts should be such themselves, what wicked Men be there left for them to hurt, the Locusts be so many?

6. All sorts of wicked men were to be hurt by these Locusts, no whole sort excepted; but if the Locusts should be wicked

Men themſelves, one ſort would be excepted, for the Locuſts by this ſuppoſal are one ſort themſelves.

7. The deſcription of the Locuſts doth not agree to Men, neither can it in any wiſe be applied unto Men, but unto ſtrange hideous Creatures never known in the World before very fitly, and ſuch theſe Locuſts be as appears by the deſcription of them. *v.* 7, 8, 9, 10.

8. Onely the faces of theſe horrid Locuſts, were as the faces of Men, and their hair like the hair of Women, *v.* 7, 8. but the reſt of their bodies was like to other Creatures.

9. The ſhapes of the Locuſts were like Horſes prepared unto Battail, *v.* 7, *&c.* but it is not likely that Men ſhould have ſuch monſtrous hideous ſhapes as be here deſcribed from the ſeventh Verſe to the middle of the tenth, neither is it likely that this is a deſcription of the Locuſts, *quoad mores*, in reſpect of manners, but *quoad externam formam & figuram*, in reſpect of outward form and figure and compoſition of their bodies. And when 'tis ſaid they were *like Horſes prepared unto Battail*; the meaning is not, that they ſhall have ſuch Fleſh or Armour as Horſes have, but that they ſhall have ſuch ſhapes as War Horſes have. And when 'tis ſaid, that on their heads were, *as it were Crowns of Gold*; the meaning is not, that the matter of theſe Crowns ſhall be Gold, but that they ſhall be in ſhape and colour like Crowns made of Gold. And when 'tis ſaid that *their Faces were as the Faces of Men*; the meaning is not, that they ſhall have ſuch fleſh in their Faces as Men have, but the meaning is, that their Faces ſhall be in ſhape and figure like the Faces of Men, though the matter whereof they are made, be ſuch matter as inſects have.

10. Men have reaſon to guide them, and direct them in their doings, but theſe Locuſts wanted reaſon, and therefore they have an Angel to direct them, *verſ.* 11.

11. The *Saracens* are ſuppoſed to be the Men that ſhould be

meant by theſe Locuſts, others think the *Goths* and *Vandals*, and ſome of late the *Zelots*, and ſeditious Perſons in *Judæa*, before the taking of *Jeruſalem* by *Titus*: But that none of theſe be meant, I prove by theſe Reaſons following. 1. The *Saracens* had a being in *Arabia*, before this Trumpet was revealed to *John*, and ſo had the *Zelots* in *Judæa*; but theſe Locuſts have no being in the World until this Trumpet is put in Execution. 2. Some of the *Goths* and *Saracens* were good Men, and embraced the Chriſtian Faith, of which number *Dietricus de Berna* was one, and *Totilas* another; but none of the Locuſts were good Men. 3. The Locuſts were not to hurt the Graſs of the Earth, nor any green Herb, nor any Tree but only Men, *v.* 4. But it were very ſtrange if none of the *Saracens*, none of the *Goths* and *Vandals*, and none of the *Zelots*, at any time ſhould hurt the graſs of the Earth, nor any green Herb, nor any Tree but Men only. 4. The Locuſts did only hurt the body, but did not kill it out-right, *v.* 5. But the *Saracens*, *Goths*, and *Vandals* killed Men out-right, and the *Zelots* in *Judæa* by the help of the *Idumæans*, ſlew eight thouſand Men in one Night. See Biſhops *Uſſers Annal.* pag. 693. 5. The Locuſts were not to hurt the good, but the bad only, *v.* 4. But the *Saracens*, *Goths*, and *Vandals*, and the *Zelots* in *Judæa*, made a prey of both. 6. The Locuſts were to hurt but five Months and no longer, *v.* 5. But whether we underſtand the five Months literally, as they ought to be underſtood, (for Moneths are never taken otherwiſe in Scripture) the *Zelots* in *Judæa* did continue longer, for they began in the Reign of *Nero*, after that *Veſpaſian* had ſubdued *Galilee*, and continued all the time of *Galba*, which was ſeven Moneths, all the time of *Otho*, which was three Moneths, all the time of *Vitellius*, which was eight Moneths, and all the time of *Veſpaſian*, until the taking of *Jeruſalem* by *Titus*, which was above a year; or whether we underſtand the five Moneths myſtically for one Hundred and fifty

years,

years, the *Goths* and *Vandals* continued longer, and the *Saracens* remain to this day. 7. This Trumpet is not yet begun, as hath been proved in the former Chapter, Q. 4. But if we underſtand it of the *Zelots* in *Judæa*, or of the *Saracens*, *Goths*, and *Vandals*, it ſhould be paſt long ago. 8. The Locuſts have a King over them, *v.* 11. and this King is not an evil Angel (as is generally ſuppoſed) but a good, and a Deſtroyer of wicked Men for their ſins, as ſhall be proved in the next Queſtion; and therefore the *Saracens*, *Goths*, and *Vandals*, and the *Zelots* in *Judæa*, be not the Locuſts mentioned in this place; for they were rather led by *Satan* than by ſuch a King. 9. The *Zelots* had unuſual and unheard of ways to torture Men; and that was by ſtopping the paſſage of their privy members with the Seeds of *Orobus*, and by horrid and painful Torments in their Fundaments, as *Euſebius* writeth of them, *lib.* 3. *c.* 6. but yet the Inſtruments which they uſed to do the latter Villany, were artificial and external, ſuch as pricks, and ſharp twigs; but theſe Locuſts had another way to torture Men, and that was not by external Inſtruments, as the *Zelots* did, but by internal of their own bodies; and that was by the ſting in their tayles, for they *had tayles like to Scorpions, and there were ſtings in their tayles*, and with theſe ſtings did they torment Men, *v.* 10. and the pain that came of theſe Torments, was like the *pain that cometh of a Scorpion when he hath ſtung a Man*, v. 5. and this was a way of torturing which the *Zelots* could not uſe, nor did the *Saracens*, *Goths* and *Vandals*, nor any other men, for they have not ſtings in their bodies to torment men with, as the Locuſts have.

2 Queſt. *Whether the Angel of the bottomleſs Pit, whoſe Name in Hebrew is* Abaddon, *and in Greek* Apollyon, *be a good Angel, or a bad?*

Anſw. 1. The Angel ſhall come from Heaven at the Execution of the Prophecy, ſo ſhall not *Satan* at that time; for

for he was never there ſince his Fall, nor ever ſhall be.

2. The Angel ſhall come from Heaven in the likeneſs of a Star; but *Satan* fell from thence at the beginning of the world in the likeneſs of a Devil.

3. The Angel ſhall come from Heaven willingly, but *Satan* fell from thence againſt his will; it is true he ſinned willingly, and that in Heaven too, but he was driven forth of Heaven againſt his will, 2 *Pet.* 2. 4.

4. The Angel hath Commiſſion from God, to do what he doth at this time; but *Satan* when he acts his Wickedneſs, goes without Commiſſion to act what he doth.

5. The Angel hath the Key of the bottomleſs Pit committed to him, *v.* 1. but that Key is not committed unto *Satan*, but to a good Angel only, *Rev.* 20. 1, 2, 3.

6. The Angel hath power to open the bottomleſs Pit, which it ſeems was ſhut before, *v.* 2. but *Satan* is to be a Priſoner in that Pit, and hath no power to open it at all, *Rev.* 20. 3. 7.

7. The Angel hath command over the bottomleſs Pit, and he is therefore called the Angel of the bottomleſs Pit, becauſe he hath command over it, as the Angel of the Waters is ſo called becauſe he hath command over them, *Rev.* 16. 5. but *Satan* is to be a Priſoner in that Pit, and hath no more command over it, than a Fettered Priſoner hath over a Jail.

8. The Angel is called a *deſtroyer*, *v.* 11. but where ſhall we find *Satan* called by that name? I deny not but he is ſuch a one, for he deſtroyed *Jobs* Children, *Job.* 1. 19. and he is called a murtherer, *Joh.* 8. 44. but he is never called a *deſtroyer* in direct terms as the Angel is here.

9. Suppoſe *Satan* be called a *deſtroyer* in direct terms, be not the good Angels called ſo too? Were not the Angels that deſtroyed *Sodom* and *Gomorrah* good Angels, *Gen.* 19. 13? was

was not the Angel that deſtroyed *Iſrael* with the Peſtilence, a good Angel, 2 *Sam.* 24. 15, 16? and was not the Angel that deſtroyed *Sennacheribs* Army a good Angel, 2 *King.* 19. 35? and is not a good Angel called a *deſtroyer*, *Exod.* 12. 23. 1 *Cor.* 10. 10? And if every one of theſe were good Angels, why ſhould any one think that the Angel the *deſtroyer* in the fifth Trumpet is not a good Angel but a bad?

10. Is there not a grand difference between a ſpiritual *deſtroyer* of the ſouls of men, and a corporal *deſtroyer* of the body only? Now *Satan* is a Spiritual *deſtroyer* of the ſouls of men by infecting them with ſin, but the Angel here ſpoken of, is a Corporal *deſtroyer* of the body only, as appears *v.* 4, 5.

11. Is there not alſo a great difference, between a *deſtroyer* of good men, and a *deſtroyer* of wicked men? Now *Satan* is a main *deſtroyer* of good men, as when he moveth Tyrants to perſecute the Church of God, his aim is to deſtroy good men, and them only, and if it were in his power he would not leave a good man alive upon the earth, his malice is ſo great, as appears *Rev.* 12, and 13. but the Angel here ſpoken of is a *deſtroyer*, not of good men for ſerving God, but of wicked men only for their ſins, *v.* 4, 5. 20.

12. Is there not a vaſt difference between a *deſtroyer ex Officio*, out of Office, and Duty towards God, and a *deſtroyer ex Malitia*, out of Malice, both to God and man? Now *Satan* is a *deſtroyer* in the latter ſenſe; and is therefore called a *Murtherer*, becauſe he deſtroyes men out of malice, *Joh.* 8. 44. but the Angel here mentioned is a deſtroyer *ex Officio* out of Office, and Duty towards God, *v.* 1, 2.

3 Queſt. *whether the ſixth Trumpet be a Prophecy of* Veſpaſians *Army, marching to beſiege* Jeruſalem?

Anſ.

Anſ. 1. We have already proved that *John* received the *Revelation* not in the Reign of *Claudius*, but in the Reign of *Domitian* the Roman Emperor, *Diſp.* 1. Q. 1. therefore this is not a Prophecy of *Veſpaſians* Army marching to beſiege *Jeruſalem*, which was paſt ſome years before the revealing of the Prophecy.

2. They that be of this mind, do hold withal that theſe Viſions were written by St. *John* in the Reign of *Veſpaſian*, therefore this Prophecy is not meant of the marching of his Army to beſiege *Jeruſalem*, which was before his Reign began.

3. The fifth Trumpet is before the ſixth, as appears *v.* 12. but the fifth Trumpet in their opinion, is a Prophecy of what the *Zelots* did in the time of the ſiege, therefore the ſixth Trumpet which follows after it both in Viſion and Execution, is not meant of the marching of *Veſpaſian*, and his Army to begin the ſiege.

4. To what purpoſe ſhould our Saviour ſhew *John* in this Viſion the beſieging or deſtruction of *Jeruſalem*, which was ſo plainly told him before, *Mat.* 24. 2. *Luk.* 19. 43, 44?

5. Here is no mention nor intimation of the beſieging of *Jeruſalem*, nor of beſieging any other City, but of killing the third part of men without beſieging of them.

6. The Army here ſpoken of, came from *Euphrates*, *v.* 14. which is a River in *Aſia*, but *Veſpaſians* Army came from *Rome*, which is a City in *Europe*.

7. The Army here Propheſied of, were two hundred thouſand thouſand, but *Veſpaſians* Army were nothing near ſo many.

8. The Army here meant, be only Horſe, and no Foot, *v.* 16. but *Veſpaſians* Army were Foot as well as Horſe.

9. The Army here ſpoken of, did ſlay men with Fire, Smoak, and Brimſtone, but *Veſpaſians* Army ſlew the *Jews* in *Jeruſalem* with the Sword, according to our Saviors Prophecy, *Luk.* 21. 24.

10. The

10. The Army here ſpoken of, ſlew the third part of men, and no more; but *Veſpaſians* Army ſlew well nigh all the *Jews* in *Jeruſalem*, and they that eſcaped were but few to the number of the ſlain.

11. They that eſcaped, and were not ſlain by theſe plagues, *repented not of the works of their own hands, that they ſhould not worſhip Devils and Idols of Gold*, &c. *v.* 20. But the *Jewes* that lived in *Veſpaſian*'s time, and were not killed by him, were not guilty of theſe ſins, for they never worſhipped Idols, neither they nor their Fathers, ſince their Tranſportation into *Babylon*.

12. There is no expreſs nor implicite mention of *Jeruſalem* in all this Prophecy, nor in the next Chapter, nor in the eleventh Chapter, except it be *v.* 2. and 13. where it is ſaid, that *the tenth part of the City fell*, and not the whole City, and it fell by an *Earth-quake*, and not by the hands of Men, as it did in *Veſpaſian*'s time; and it fell too upon the *Gentiles* that were there, and not upon the *Jewes*; and in the *Earth-quake were ſlain ſeven thouſand men, and the Remnant that eſcaped, gave glory to the God of Heaven*: none of which things do agree to *Veſpaſian* and his Army, nor to any other ſince, but are yet to be expected.

13. If this Trumpet be a Prophecy of the Marching of *Veſpaſian*'s Army to beſiege *Jeruſalem*; where have we a Prophecy of the taking and Deſtruction of the City? Or is it likely that here ſhould be a Prophecy of the marching of *Veſpaſian*'s Army to beſiege *Jeruſalem*, and no Prophecy in the *Revelation* of the taking of it? To this they have no other anſwer, but that the things which the ſeven Thunders ſpake in the next Chapter, are a Prophecy of the Taking and Deſtruction of the City; but this is a very unlikely thing, for the things which the ſeven Thunders ſpake, were to be concealed, and *John* was commanded not to write them; but the Deſtruction of *Jeruſalem* was

not to be concealed but revealed rather, that the *Jewes* might have Notice of it; yea, and it was revealed by *Christ* to his Apostles, and committed unto Writing before it came to pass, as appears, *Mat.*24.2. *Mark*13. *Luk.*19.43,44. *Luk.*21.24. To which may be added, that the godly people that were in *Jerusalem* knew thereof before-hand, and fled to *Pella* to save their lives; yea, and* *Eusebius* tells us of the signs that went before the Destruction of the City, foretelling the Destruction of it; as that a Star stood over the City like a Sword, and a Comet, enduring the space of a whole year. An Army of Souldiers was seen marching in the Clouds, and compassing the City round. A Voyce was heard in the Temple, saying, *Eamus hinc*, Let us go hence. One *Jesus* the Son of *Ananias*, a Country-man of mean birth, four years before the War, at a time when all was in deep Peace and Tranquillity, cryed on a sudden, and said, *A voyce from the East, a voyce from the West, a voyce from the four winds, a voyce against* Jerusalem *and the Temple, a voyce against Bridegrooms and Brides, a voyce against all the people.* Thus he went about all the narrow Lanes, crying Night and Day, and being apprehended and scourged, he still continued the same Language under the blowes without any other word. And they on this supposing (as it was) some Divine Motion brought him to the *Roman Praefect*, and by his appointment being with Whips wounded, and his flesh torn to the bones, he neither intreated, nor shed tear, but to every blow in a most lamentable mournful Note cried out, *Wo, wo to* Jerusalem. This he continued to do till the time of the Siege seven years together; and therefore for any man to think that the concealed things which the seven Thunders spake, were concerning the Destruction of *Jerusalem*, is a ridiculous thing.

* *Lib.* 3. *c.* 8.

4 Quest. *Whether the four* Angels *mentioned in the sixth Trumpet*, v.14. *be literally to be understood?*

Answ.

Answ. 1. I know no reason to the contrary, neither doth any Writer that I have met with give me any; they take it for granted, that the four *Angels* are Mystically to be understood, and then they interpret them of whom they please. *Sic volo, sic jubeo, sit pro ratione voluntas.*

My will of me Commander is, to Reason it sayes nay,
My will is such, obey I must, let Reason go away.

2. The *Angels* are never put for Men, except they be the Ministers or Preachers of the Gospel, *Rev.* 1. 20.

3. The *Angels* are never put for bad Men, but for good only.

4. These *Angels* were prepared to slay the third part of men, and that in an hour at least, or in a year at most, *v.* 15. but four men have not power so to do in so short a space.

5. The number of the Army of Horse, *v.* 16. doth agree to *Angels*, but not to men, they were so many, *Rev.* 5. 11. but of this more in the next question.

5 Quest. *whether the Army of two hundred thousand thousand Horse-men, mentioned in the sixth Trumpet,* v. 16. *be* Turks *or any other men?*

Ans. 1. *Arias Montanus* reads the words, τῶν στρατευμάτων τοῦ ἱππεῦ the Armies of Horse, and if that be the right reading, here is no mention made of *men* in this verse.

2. Suppose the reading be τοῦ ἱππικοῦ which we translate *Horse-men*, and that right enough; but whether they be *men* in truth, or in appearance only, that the word doth not declare of it self, but must be gathered from the circumstances of the text where the word is used.

3. The three men which appeared unto *Abraham*, *Gen.* 18. 2. and the two men which appeared unto *Lot*, *Gen.* 19. 1, 2. were not *men*, but *Angels* in the shapes of *men*, and the bodies which they took were true bodies, but they wanted souls to make them men, and why may not these Horse-men be such

too? that is, not *men* indeed, but either *Angels*, or ſtrange kind of Creatures, or both, in the upper part like men, in the lower part like Horſes, newly created for this purpoſe, and never ſeen nor known in the World before?

4. The Horſes, and Chariots that were round about *Eliſha*, 2 *King.* 6. 17. were not *men*, but *Angels*; and therefore theſe Horſe-men may be ſuch too, either *Angels* or ſtrange kind of Creatures, or both as was ſaid before.

5. The Angels can aſſume to themſelves true bodies, the body of a man on Foot, or the body of a man on Horſe-back, and they were wont ſo to do heretofore in caſes extraordinary, as appears *Gen.* 18. 2. *Gen.* 19. 1, 2. *Luk.* 24. 4. 2 *King.* 6. 17. 2 *King.* 7. 6. and therefore they may do ſo again in ſuch a buſineſs as is here before us. And if it be asked of me, whence they had theſe bodies which they did aſſume? To this I anſwer that the Angels cannot create them out of nothing, for that is only Gods work, and therefore they had them from God, who did either create them out of nothing, or elſe did make them out of matter preexiſtent, as the Locuſts in the former Trumpet out of ſmoak, *v.* 3. And if it be asked again, what became of theſe bodies when they laid them down? To this I anſwer, that they returned into their former principles again, and in caſe they were created out of nothing, they returned into nothing, and in caſe they were made of matter preexiſtent, they returned into it again: but whatever became of theſe bodies afterward, this is certain out of Scripture, that the Angels can aſſume them, and lay them down again, for they have done ſo heretofore, and therefore they may do ſo again, in the caſe that is now before us.

6. The Angels can make uſe of living bodies that were before created, and leave them when they have done, as *Satan* made uſe of the Serpent to beguile the woman, *Gen.* 3. 1, 2. and the good Angel made uſe of *Balaams* Aſs to ſpeak unto his Maſter,

Maſter, *Numb.* 22. 28. and the *Angel* in the former Trumpet, made uſe of the Locuſts to torment men with their ſtings: ſo the *Angels* in this Trumpet, may make uſe of theſe Creatures to deſtroy the third part of men, though they aſſume them not.

7. If we read the fifteenth verſe, we ſhall there find that the *Angels* have a ſpecial hand in this buſineſs, for they were prepared to ſlay the third part of men which this Army were to ſlay; and therefore we have reaſon for to think that either theſe *Horſe-men* be *Angels*, or elſe had the guidance of the *Angels* in this work; and we need not ſay that there were as many *Angels* imployed in this work, as there be Horſe-men mentioned, *v.* 16. but four *Angels* beſides the *Angel* that did ſound this Trumpet may ſuffice to guide theſe Creatures in this work, as one Angel did ſuffice to guide the Locuſts in the former Trumpet.

8. The Book ſealed with ſeven ſeals, of which this Prophecy is a part, was ſuch a ſpecial Book of Prophecy, as no man in Heaven, or on earth, or under the earth was counted worthy to open the Book, and look into it but *Jeſus Chriſt*, *Rev.* 5. 3. therefore we may not think that this Book of Prophecy containeth only things ordinary, uſual, or accuſtomed, ſuch as Church Hereſies, and *Turkiſh* Wars are, which though they be grievous and calamitous while they laſt and continue, yet they be common, uſual, and accuſtomed things, which the World and Church of God is well acquainted with. We muſt rather look that in this Book of Prophecy, ſhould be things extraordinary, unuſual, rare, and unaccuſtomed, ſuch as the plagues of *Egypt* were, which were never known before nor ſince, and ſuch as the Locuſts were in the former Trumpet, and the Horſes and Horſe-men in this ſixth.

9. The Horſes be not uſual Horſes, ſuch as men uſe in War, and therefore they that ſit on them, be not men, for how ſhould men

men come by ſuch Horſes as be here deſcribed, and what men will adventure for to ride them in caſe they could come by them? Firſt it is ſaid, that they had heads as the *heads of Lions*, and out of their mouths iſſued *Fire*, *Smoak*, and *Brimſtone*, *v.* 17. 2. They had *tailes like to Serpents* bodies, *v.* 19. 3. They had heads behind at the end of their tailes. 4. They had mouths in their heads, ſo that they had two mouths, as well as two heads, one before, and another behind, and the head before was like a *Lions head*, *v.* 17. and the head behind in the tail like a *Serpents* head, *v.* 19. 5. Out of both their mouths iſſued *Fire*, *Smoak*, and *Brimſtone*. 6. By this *Fire*, *Smoak*, and *Brimſtone* were the third part of men ſlain, *v.* 18. Never any men did ride ſuch Horſes as theſe were, nor ever will do.

10. The Army here ſpoken of, was *two hundred thouſand thouſand*; but the *Turkiſh* Armies never were ſo many at one time, nor ever will be. They ſay *Bajazet* the *Turk* was once in the Field, with five hundred thouſand, and *Tamerlan* the *Tartar*, with thirteen hundred thouſand, but what be all theſe to two hundred thouſand thouſand? There never was ſuch an Army in the Field at one time, nor ever will be.

11. The *Turkiſh* Armies do conſiſt of Foot, as well as Horſe, though moſt of them be Horſe; but the Army here ſpoken of, be only Horſe, and no Foot.

12. The Army here ſpoken of, did ſend *Fire*, *Smoak*, and *Brimſtone* out of their Horſes mouths, and ſlay the third part of men therewith, this the *Turks* never did, nor ever will or can do. And as for thoſe who think that this is meant of *Gunpowder*, in which there is *Fire*, *Smoak*, and *Brimſtone* when they ſhoot, I think it fit to tell them that *Guns* and *Gunpowder* were not invented by the *Turks*, but by *Bertholdus Niger*, alias *Swart*, a *German Alchymiſt*, and a *Franciſcan Monk*, about the year

year of Chriſt 1380. And *Guns* and *Gunpowder* are uſed not only by the *Turks*, but by other Nations in their Wars all the World over. And 'tis not the *Gunpowder* which doth ſlay men of it ſelf, but the Bullet which it driveth forth. And the *Turks* ſhoot not *Gunpowder* out of their Horſes mouths and tails, but out of their Iron, and their Braſen *Guns*, and that at one end only: ſo that *Guns* and *Gunpowder* are not intended in this Prophecy, but *Fire*, *Smoak*, and *Brimſtone* to kill the third part of men therewith, and that without *either Gunpowder*, *Guns* or *Bullet*.

13. By this Army were the third part of men ſlain which were dwelling at *Euphrates*. Now the *Turks* be the men which dwell there, and therefore it is likely, that the *Turks* be the men which ſhall be ſlain by this Army, and not the Army which ſhall ſlay the third part of men; ſo that the *Turks* be intended in this Prophecy, not as *Agents*, but as *Patients*, not as *killing* others, but as *killed* by others, and God hath ſhewed in this Prophecy, how the third part of *Turks* ſhall be deſtroyed, not by *Jews*, nor by *Tartars*, nor by any other men, but by *Angels* in a fearful manner, and yet not by them alone, but by ſtrange kind of Horſes, newly created for this purpoſe, and never known in the World before, and by *Fire*, *Smoak*, and *Brimſtone*, which proceed out of their mouths. [illegible] the wonders that be in theſe Prophecies, ſo wonderful, and ſtrange, and unaccuſtomed, that men will not believe them, nor think upon them in a literal ſenſe, becauſe they do not ſee them; but what ſaid *Chriſt* to *Thomas* in a matter as hard to be believed as this, *Be not faithleſs, but believe*, *John* 20. 27. and ſuch things as theſe or very like them in ſome kind or other, or at leaſt in ſome degree or other, have been done already if we believe the Book of Wiſdom, *c.* 11. *v.* 18, 19.

CHAP.

CHAP. X.

The continuation of the ſixth Trumpet, or a preparation to the ſecond part thereof.

1. AND I ſaw another Angel of ſpecial dignity among them, come down from Heaven in a cloud, having a Rain-bow over his head, to denote a glorious apparition, and his face was as the Sun for beauty, and his feet as Pillars of fire.

2. And he had in his right hand, a little Book or Schedule, not ſealed as the other was before, but wide open
Rev. 5. 1. in the Angels hand, have nothing written in it, and he ſet his right foot upon the Sea, and his left foot upon the dry Land.

3. And he cryed with a loud and dreadful voice, as when a Lion roareth after his prey, and is in ſight of it; and upon this cry of his as upon a call, ſeven claps of Thunder uttered their voices in my hearing.

4. And when the ſeven Thunders had uttered their voices, I was about to write what the ſeven Thunders had ſpoken, for they ſpake things remarkable, but I heard a voice from Heaven ſaying unto me, Conceal the things which the ſeven Thunders have ſpoken, and write them not, for they are too terrible to be revealed.

5. And the Angel whom I ſaw ſtanding with his right foot upon the Sea, and with his left foot upon the dry Land, lifted up his hand to Heaven, as a token that he meant to ſwear.

6. And he ſware by the true, and ever-living God, who made the Heaven, with the things which are therein, and the earth, with the things which are therein, and the Sea, with the things

things which are therein, that the myſtery of God ſhould be delayed no longer.

7. But in the days of the voice of the ſeventh Angel, when he ſhall ſound his Trumpet, which after theſe things now in hand, will ſhortly be, the calling, converſion, and reſtoring of the *Jewiſh* Nation ſhall be put in execution, and not be laid aſide until it be brought to full perfection. As ſoon as that Angel ſhall begin to ſound, their calling and converſion ſhall be brought to paſs, and before that Angel ends, the reſtauration of their Kingdom ſhall be finiſhed, and this joyful news is no new invention, but God hath told it his Servants the Prophets in the old Teſtament long ago.

Rom. 11.25.
Eſa. 11.11,12.
Eſa. 14. 1,2,3.
Eſa. 27.12,13.
Jer. 23. 7, 8.
Jer. 31.27,28.
Jer. 32.37,38.
Jer. 46.27,28.
Eze. 37.16,17.
Hoſ. 3. 4,5.
Joel 3. 1.
Amos 9.11.14, 15.
Zach. 8.20,21, 22.

8. And the voice which I heard from Heaven before, bidding me ſeal up the things which the ſeven Thunders had ſpoken, and write them not, ſpake to me again the ſecond time, and ſaid unto me, Go take the little Book or Schedule, which is wide open in the hand of the Angel which ſtandeth with his right foot upon the Sea, and with his left upon the dry Land.

9. So I went unto the Angel as the voice commanded me, and I ſaid unto him, Give me the little Book or Schedule which is wide open in thy right hand; and he ſaid unto me, Take and eat it, and when thou haſt ſo done, it ſhall make thy belly bitter, but in thy mouth it ſhall be ſweet as Hony.

10. So I took the little Book or Schedule out of the Angels hand, and eat it up before him, and it was, as the Angel ſaid, in my mouth as ſweet as Hony, but when I had eaten it, my belly was bitter.

11. And he told me the meaning of it, and he ſaid unto me, Thou muſt Prophecy again before the ſixth Trumpet endeth, and thou muſt tell what ſhall befal the People of the *Jews*, and

what ſhall befal the *Gentiles* and their Kings before the ſeventh Trumpet ſoundeth, and the myſtery of God which I told thee of take effect: And the firſt things that thou muſt Prophecy of, will be very ſweet and pleaſant as Hony to thy mouth, but the ſecond will be very bitter as Gall unto thy ſtomach.

Diſputation VI.

1 Queſt. *Whether the little Book had any Prophecy written in it?*

Anſw. 1. It is not ſaid in the Text, that it had any Prophecy written in it, and therefore they which ſay it had, do it upon no ground at all?

2. It was wide open, and not ſhut nor ſealed, therefore there was not any ſecret thing therein.

3. It was but one Schedule or piece of Parchment, and that a little one too, and therefore too little to contain all the Prophecies from the eighth verſe of the tenth Chapter, to the end of the *Revelation*.

4. It was far leſs than the other Book which had ſeven rolls, and ſeven ſeals to them: But if all the Prophecies from the eighth verſe of the tenth Chapter, to the end of the *Revelation* ſhould be compriſed in it, it would be far bigger than the other Book which had ſeven rolls and ſeals to them.

5. The other Book which had the ſeals is commended for its Prophecies, *Rev.* 5. 2, 3, 4, 5. but this Book is no where commended for any Prophecy it had.

6. The Prophecies in the following Chapters be of higher note, and far more excellent, and of more concernment than the Prophecies in the former Chapters be, and therefore they belong not to this little Book which is no where commended for its Prophecies, but to the other Book with ſeven ſeals

ſeals which hath ſo high a commendation as not any Book the like, *Rev.* 5. 3, 4, 5.

7. There ſhould be by this reckoning, two Prophetical Books of the *Revelation*, and the ſeventh verſe of the tenth Chapter, ſhould be the laſt verſe of the firſt Book, and the eighth verſe of the tenth Chapter, ſhould be the firſt verſe of the ſecond Book: but St. *John* makes but one Book of all the *Revelation*, and he writes it all in one Volume without diviſion, and calls it a *Revelation* in the ſingular number, and not two *Revelations* in the plural number, *Rev.* 1. 1.

8. By this reckoning the Prophecies of the other Book with ſeven ſeals, ſhould be mingled with the Prophecies of the little Book without ſeals, for they ſay that all the Prophecies in the *Revelation*, from the eighth verſe of the tenth Chapter, to the end of the *Revelation* belong unto the little Book. Now if you look into the eleventh Chapter, you ſhall there find the ending of the ſixth Trumpet, *v.* 14. and after that the ſeventh Trumpet, or ſome part thereof, from the fifteenth verſe to the end of the Chapter, both which belong unto the other Book with ſeven ſeals, and namely to the ſeventh ſeal thereof, *Rev.* 8. 2. and after this come in the Prophecies, as they ſay, of the little Book again. What a mingle mangle have we here of thoſe two Books one in another? Surely as St. *John* eat up the little Book, ſo they make the little Book ſwallow the Prophecies of the other Book into his Belly.

9. The ſixth Trumpet doth not end with the ſeventh verſe of the tenth Chapter, but goes onward to the fourteenth verſe of the eleventh Chapter, and there ends, and not before; ſo that all that Prophecy in the eleventh Chapter to the fourteenth verſe, doth belong unto the other Book with ſeven ſeals, and the ſeventh Trumpet doth not end

with the eleventh Chapter, for if it did, a close would have been put unto it at the end of that Chapter, to distinguish it from the Prophecies that follow; but there being no period put unto it there, as there is to the former Trumpets where they end, it is an Argument sufficient that it doth not end there, but is to be extended farther, even to the twelfth Chapter, and to all the Chapters following inclusively until a Period be put unto it, which is no where to be found, so that the seventh Trumpet hath no end at all, nor any close put unto it, as the fifth and sixth Trumpets have, *Rev.* 9. 12. *Rev.* 11. 14. and seeing the seventh Trumpet doth belong unto the Book with seven seals, the Prophecy of the twelfth Chapter, and of all the rest that follow, doth belong unto that other Book also.

10. If the little Book had the following Prophecies written in it from the eighth verse of this Chapter, to the end of the *Revelation*, what's the reason that the Angel doth acquaint *John* with them afterward? A man would think that after he had taken the Book, and eaten it up, he should have known what the Prophecies had been which were contained in it without any further help, or any further *Revelation*: but we find, that in the next Chapter after this, the Angel doth acquaint *John* with the Prophecies of that Chapter, and tells him what they be from point to point; and therefore the little Book, though eaten up by him, did not acquaint him with them before, nor tell him what they were.

Ob. *But why was* John *commanded to eat the little Book, if it had no Prophecy written in it?*

Ans. 1. To acquaint him with the sweetness, and the bitterness of the Prophecies which follow; for by eating of the Book which was sweet in his mouth, and bitter in his belly, he thereby knew that the Prophecies which follow should be be sweet in the beginning, but bitter afterward. 2. To signifie

nifie unto him that he had not made an end of Prophecying, and in particular, that the Prophecy of the ſixth Trumpet was not fully ended, there was a little more behind, not yet revealed to him, which he was to add to the former part thereof, and therefore it is ſaid, *thou muſt Prophecy again*, not begin a new Prophecy, *ab ovo* from the firſt Original, but Prophecy *again*, (that is) of the other part behind belonging to the ſixth Trumpet, which was not ſpoken of before; but what that other part was, was not written in the little Book, but reported to him by word of mouth, and it belongs all of it to the ſixth Trumpet, and the little Book it ſelf to boot.

From hence it follows, 1. That the whole Prophetical part of the *Apocalypſe* doth not conſiſt of two main Prophecies, both of them beginning their race at the ſame Epocha (or *terminus à quo*) of time, and concluding together likewiſe at the ſame goal or *terminus ad quem*. The firſt of theſe (as Mr. *Mede* would have it) is *prophetia ſigillorum* reaching from the fourth Chapter unto almoſt the end of the tenth. The ſecond is *prophetia libri*, beginning at the eighth verſe of the tenth Chapter, and reaching to the end of the Book. But herein Mr. *Mede* is exceedingly out, for there is but one Prophetical Book of the *Apocalypſe* as hath been proved in this Queſtion, and this Book is *Prophetia ſigillorum* the Prophecy of the ſeals reaching from the fourth Chapter, or rather from the ſixth Chapter to the end of the *Revelation*. 2. That the Prophecies of the *Revelation* ſhall come to paſs in order, as they came forth out of the ſealed Book, ſeal after ſeal, Trumpet after Trumpet, Vial after Vial, and ſo of all the reſt in order as they were preſented unto *John* in Viſion, of which more in the next Queſtion.

2 Queſt. *whether the Prophecies of the* Revelation *ſhall come to paſs in order as they were revealed to* John?

Anſ.

Anſ. 1. Things revealed at once, and not at ſeveral diſtant times, come to paſs in order as they be revealed; as for inſtance: The Prophecy of the four Monarchies, *Dan.* 7. was revealed to *Daniel* all at once, and it did, and ſhall come to paſs in order as it was revealed; ſo the Prophecy of the *Ram*, and *Hee-Goat*, *Dan.* 8. was revealed to him all at once, and it came to paſs in order as it was revealed; and ſo give inſtance where you will, it never failes. But now the Prophecies of the *Revelation* were revealed to *John* all at once, and not at ſeveral diſtant times as was proved at large *Diſp.* 1. *q.* 2. therefore they ſhall come to paſs in order as they were revealed. It is otherwiſe where things are revealed at ſeveral diſtant times, here no ſuch order is obſerved; as for inſtance: The Prophecy of the fourth beaſt, *Dan.* 7. was revealed to him above a year before the Prophecy of the *Ram* and *Hee-Goat* mentioned *Dan.* 8. but yet the Prophecy of the *Ram* and *Hee-Goat* came to paſs before it. In like manner, had the Prophecies of the *Revelation* been revealed to *John* at ſeveral diſtant times, as ſome of *Daniels* Prophecies were, we could not conclude from thence that they ſhall come to paſs in order as they were revealed; but in regard they were revealed to him all at once, or at one continued time without ceaſing or intermiſſion of his ecſtaſie, we may and muſt conclude from thence that they ſhall come to paſs in order as they were revealed, and preſented unto *John* in Viſion.

2. The Prophecies of the *Revelation* were written all of them in one Book, and not in two, and that was the Book ſealed with ſeven ſeals, *c.* 5. But as for the little Book, *c.* 10. it had not any Prophecy written in it, as was proved at large in the former Queſtion. Now had the Prophecies of the *Revelation* been written in two Books, and not in one, it might be poſſible that the Prophecies of theſe two Books

might

might begin their race at the ſame Epocha (or *terminus à quo*) of time, and conclude together likewiſe at the ſame goal or *terminus ad quem*: but in regard they were all of them written in one Book, and not in two, here is no colour at all for ſuch a groundleſs imagination.

3. Hiſtories write of things in order as they come to paſs, as if a man were to write a *Chronicle* of the Kings of *England*, he would not put King *Henry* the eighth and his Reign, before King *Henry* the ſeventh, but ſet down the Kings in order as they Reigned. And no other is the caſe here, the prophetical part of the *Revelations* is a Hiſtory of things to come, as a *Chronicle* is a Hiſtory of things paſt, and therefore it ſets down things in order, as a *Chronicle* doth.

4. It is acknowledged by Mr. *Mede* and others of his mind, that all the Prophecies in the *Revelation* (except that of the Palm-bearers *Rev.* 7. 9.) from the beginning of the ſixth Chapter to the middle of the tenth ſhall come to paſs in order as they were Revealed, but the grand Queſtion is of thoſe which follow after. Now that the Prophecies which follow after from the beginning of the eleventh Chapter to the end of the *Revelation* ſhall come to paſs in order as they were Revealed, ſhall be proved ſeverally of them all when I come to write on thoſe Chapters, ſee *Ch.* 11. *q.* 1. *ch.* 12. *q.* 1, 2. *ch.* 13. *q.* 1. *ch.* 16. *q.* 1.

5. Firſt, ſecond, third, fourth, *&c.* are all of them ordinal numbers and not cardinal, and they are ſo called becauſe they ſhew not only the number of things ſpoken of, but the order alſo. Now the Prophecies of the *Revelation* do all of them conſiſt of theſe numbers, ſeven Seals, ſeven Trumpets, ſeven Vials conſiſting all of them of ordinal numbers, whereof the ſeven Trumpets are the iſſue of the ſeventh Seal, and therefore ſhall come to paſs in order after the ſixth Seal is ended, and the ſeven Vials are the iſſue of the ſeventh Trumpet (though not the

the immediate not the adequate iſſue of it,) and therefore they ſhall come to paſs in order after the Prophecy of the fourteenth Chapter doth determine and not before.

6. What Man will ſay that King *Henry* the ſeventh was before *Henry* the ſixth? ſuch an abſurdity do they run into which interpret the ſixth Seal of the day of Judgment, and make the ſeventh Seal which contains the ſeven Trumpets to be before it. It is as if a Man ſhould ſay that King *Henry* the ſeventh was before King *Henry* the ſixth, and the reaſon why King *Henry* the ſixth is ſet before King *Henry* the ſeventh in the *Engliſh Chronicles* is becauſe he was firſt revealed unto the Writer, but in order of Reigning King *Henry* the ſeventh was before him.

7. If the ſeven Trumpets ſhall come to paſs before the ſixth Seal, what's the reaſon that the ſixth Seal was revealed to *John* before them? And ſo of other Prophecies, if that which was revealed firſt, ſhall come to paſs after that which was revealed afterward, why was it revealed firſt, and not afterward? God could have revealed to *John* the ſeven Trumpets before the ſixth Seal, and doubtleſs would have done ſo, if the ſeven Trumpets were to come to paſs before it; but now we find 'tis otherwiſe, the ſixth Seal was revealed to *John* before the ſeven Trumpets were, and what was the reaſon of it? but becauſe it ſhall come to paſs before the ſeven Trumpets ſhall, and no other reaſon can be given for it. But if any one think otherwiſe, that the ſixth Seal ſhall come to paſs after the ſeven Trumpets, let him tell me why was it revealed before the ſeven Trumpets were, and not rather after them. And ſo of other Prophecies it may be asked, if that which was revealed firſt, ſhall come to paſs after that which was revealed afterward, why was it revealed firſt? Give an anſwer he that will.

8. Unleſs the Prophecies of the *Revelation* ſhall come to paſs in order as they were revealed, what a confuſed *Chaos*

is

is the *Revelation?* It is as if a man ſhould write a Hiſtory of the affairs of *England,* but in ſuch a mingled and confuſed manner, that no man can find any order in it, no man can tell by reading of it, whether ſuch a Parliament were in ſuch a Kings Reign, and ſuch a Parliament in another Kings Reign, nor which King did Reign firſt, and which next, the Book is ſuch a mingle mangle, a meſs of altogether, that no man can tell what Accidents were in one Kings Reign, and what Accidents in another Kings Reign. Such a confuſed *Chaos* do they make of the *Revelation,* no man can tell by reading of it, where to begin, nor where to end, nor where to find the middle of it, whether the Seal ſhall come to paſs firſt, and the Trumpets next, and the Vials next, or whether ſome of the ſeven Seals ſhall come to paſs firſt, and ſome of the ſeven Trumpets next, and ſome of the ſeven Vials next, or in what order things ſhall come to paſs in the *Revelation,* no man can tell.

9. Where no inſtance can be given to the contrary, there things ſhall come to paſs in order as they were revealed, and ſuch are the Prophecies of the *Revelation,* no inſtance can be given of any Prophecy that ſhall come to paſs before or after the order of its *Revelation,* and therefore they ſhall come to paſs, Prophecy after Prophecy, as they were revealed, and preſented unto *John* in Viſion.

Ob. *But Mr.* Mede *in his Synchroniſms, hath given divers inſtances to the contrary.*

Anſ. Every one of thoſe inſtances do fail, as ſhall appear by the anſwers which I give to every Synchroniſm in order.

An Anſwer to the Synchroniſms of Mr. Mede.

The firſt Part.

The firſt Synchroniſm of the woman remaining in the Wilderneſs, of the ſeven headed beaſt reſtored, of the outer Court troden under foot by the Gentiles, of the witneſſes in the mean time Prophecying in Sackcloth. All which he will have Synchroniſe becauſe they be of *equal times.*

To which I anſwer, that the month of *April* hath as many days as the month of *June*, and the month of *June* hath as many days as the month of *September*, yet theſe three months ſucceed one another; and no other is the caſe here. The Prophecying of the *witneſſes* in Sack-cloth, hath as many days as the *woman* hath in the Wilderneſs, and that is 1260 days, and the *woman* hath as many days in the Wilderneſs as the 42 months of the *Beaſt* amount unto, yet they ſucceed one another, as the month of *June* ſucceeds the month of *April*, and the month of *September* ſucceeds them both. But as for the conculcation of the outer Court 42 months, and the Prophecying of the witneſſes in the mean while 1260 days, I confeſs that they Synchroniſe, but none of the other do.

Mr. *Mede* ſaw the weakneſs of his firſt Argument, and in the cloſe thereof confeſſeth that it is not neceſſary that equal times ſhould Synchroniſe, howbeit, for confirmation of it, he adds in his Parentheſis, that in Viſions ſhewed at the ſame time, it is very likely that they do.

To which I anſwer, that this doth no way ſtrengthen nor add any confirmation to his Argument, for equal times preſented all at once, at one view, may and do ſucceed one another, as appears in a leafe Almanack wide open, where all

all the months of the year (many of which are equal one to another, and have as many days, one as another,) are preſented to my eye all at once at one view, yet they ſucceed one another, the month of *March* ſucceeds the month of *January*, though equal in duration to it, and the month of *May*, (though of equal duration too) ſucceeds them both. So put the caſe that theſe Prophecies were preſented unto *John* the ſame time at one view, yet may they ſucceed one another for all that. But the caſe is not ſo in the point in hand, for theſe Prophecies were not preſented unto *John* at one view, as the Image was to *Nebuchadnezar* in his dream, but ſucceſſively one after another, the Prophecy of the witneſſes in the eleventh Chapter firſt, the Prophecy of the woman in the Wilderneſs, in the twelfth Chapter, next, and the Prophecy of the Beaſt, in the thirteenth Chapter, afterward. And becauſe they were preſented unto him ſucceſſively, therefore we conclude that they ſhall come to paſs ſucceſſively, the Prophecy in the eleventh Chapter firſt, the Prophecy in the twelfth Chapter next, and the Prophecy in the thirteenth Chapter, afterward. And thus much for the firſt Argument.

2. He undertakes to prove that the times of the *Beaſt*, and of the womans being in the Wilderneſs, begin at the ſame inſtant of time, to wit the Conqueſt of the red Dragon, and the thruſting him out of Heaven unto the earth, but he mightily fails in the probation of it. 1. In that he makes the Dragon caſt out a flood of water after her, before ſhe came into the Wilderneſs as ſhe was flying thither, but it is not ſo, for the woman gets into the Wilderneſs firſt, as appears *Rev.* 12. 14. and then he ſends a flood of water after her to drive her out from thence, as appears *v.* 15. 2. He thinks that by the *remnant of her ſeed*, is meant the Children which the woman ſhould bring forth in the Wil-

derneſs, and that the Dragon makes War with them in that place, but this is nothing ſo, but by the remnant of her ſeed is meant, thoſe which did remain behind, and were not fled into the Wilderneſs with the woman, for if they had been there, they had been ſafe as the woman was, *v.* 14. and the Dragon could not War with them, nor get the Victory over them in that place. Briefly then, the order of the Prophecy is this: 1. The Dragon perſecutes the woman, and that as ſoon as he was caſt forth of Heaven unto the earth, *v.* 13. 2. The woman flies and gets ſafe into the Wilderneſs from his perſecution, *v.* 14. 3. The Dragon caſts forth a flood of water after her, to drive her out from thence, *v.* 15. 4. The earth opens her mouth, and ſwallows up the flood of water, *v.* 16. 5. The Dragon ſeeing that, leaves the woman in the Wilderneſs, and departs from thence (ἀπῆλθε) to make War with the remnant of her ſeed, *v.* 17. and who be they, but thoſe which were not fled into the Wilderneſs where the woman was? This is the true ſenſe, and order of the Prophecy, and I wonder that any man ſhould ſet his wit againſt it.

3. He would have the times of the *Beaſt*, and of the witneſſes end together at the *exit* of the ſixth Trumpet, and this he thinks to prove from *Rev.* 11. 13, 14, 15. but all in vain, for though the times of the witneſſes do end at the *exit* of the ſixth Trumpet, and we hear no more of them afterward, yet the times of the *Beaſt* do not, as may appear if theſe things be conſidered. 1. The City there ſpoken of is not *Babylon* the Royal City of the *Beaſt*, but *Ieruſalem*, *v.* 2. and 8. 2. The whole City doth not fall, but the tenth part only, *v.* 13. 3. That tenth part of the City fell by an earth-quake, but *Babylon* ſhall be conſumed by fire, and not by an earth-quake, *Rev.* 17. 16. *Rev.* 18. 8. 4. Seven thouſand men are ſlain, and no more, *v.* 13. and what

what is ſo ſmall a number to the ruine of the *Beaſt*? 5. Though at the ſound of the ſeventh Trumpet, *the Kingdoms of this World become the Kingdoms of the Lord, and his Chriſt*, yet this is but *in fieri* at that time, and not *in facto eſſe*, it is then a doing, and not intirely done, it is then *in eſſe inchoato*, in inchoation only, not *in eſſe completo*, in complete perfection, it is then in the bud, and in the bloſſom, but not come to full maturity till afterward, and as long as it is ſo, and no more, the *Beaſt* may have a being in the World, after the ſeventh Trumpet ſounds, until the Kingdom of Chriſt be brought to full perfection. In a word, the ſeventh Trumpet is to ſound more days than one, as the Angel ſaith, *Rev.* 10. 7. Now the firſt day that Trumpet ſounds, the Kingdoms of the World are become the Kingdoms of the Lord and his Chriſt *inchoative* inchoatively, but when the ſeventh Trumpet hath ſounded many days, and when all the Prophecies of the *Revelation*, from the eleventh Chapter to the twentieth are fulfilled, then the Kingdom of Chriſt ſhall be brought to full perfection, and then the *Beaſt* ſhall have a final end, and not before. And here it is to be noted, that the *Beaſt* which Wars againſt the Witneſſes, *ch.* 11. is not the ſame with the *Beaſt* which overcomes the Saints, *ch.* 13. *v.* 7. of which more hereafter in its proper place.

4. He will have the times of the witneſſes, and of the Court or Holy City poſſeſſed by the Gentiles, *Rev.* 11. 2, 3. to contemporate, and this I grant to be true, for the 42 months of the Gentiles in which they ſhall tread the Holy City under foot, *v.* 2. and the 1260 days in which the Witneſſes ſhall Prophecy, *v.* 3. are the ſame.

5. He concludes the Synchroniſm with an inference. *If the treading underfoot of the Court, and Holy City, do contemporate with the Prophecy of the witneſſes, it will alſo contemporate with the Beaſt.* And this I deny, for the Witneſſes do not

not contemporate with the *Beaſt*, only the two firſt do contemporate, *viz.* the 42 months of the Gentiles, and the 1260 days of the Witneſſes, but the reſt ſucceed one another, the woman in the Wilderneſs ſucceeds the times of the Witneſſes, and the *Beaſt* ſucceeds them both. And thus much in anſwer to the firſt Synchroniſm.

The ſecond Synchroniſm, is of the two horned Beaſt, (who is alſo the falſe Prophet) with the ten horned Beaſt, who is alſo called the Image of the Beaſt.

Anſ. And this is true, if meant of the time which ſucceeds his reſtauration; for as ſoon as the wounded Beaſt is healed, the other Beaſt is raiſed to counſel and aſſiſt him, and from that time forth they Synchroniſe. But whereas he thinks they were raiſed, the one out of the Sea, and the other out of the earth both together, it is nothing ſo, for the ten horned Beaſt is raiſed firſt, and in that reſpect is called the firſt Beaſt, *v.* 12. and after he is raiſed, he is wounded, and when his wound is healed, then the other Beaſt is raiſed, and not before. And thus much of the ſecond Synchroniſm.

And as for the Appendix, becauſe it makes nothing to the Synchroniſm, whether it be true or falſe, I omit to ſpeak unto it; only I think it not amiſs to acquaint the Reader, that the ten horned beaſt is not the *Image* of the *Beaſt*, as he would have it, but the *object* repreſented by the *Image*.

The third Synchroniſm is of the great Whore, or myſtical Babylon, *with that ſame Beaſt which hath ſeven heads and ten Horns.*

Anſ. If this were meant of the *Beaſt ch.* 17. it were true, and not to be denied, but it being meant of the *Beaſt ch.* 13. it is falſe, for that *Beaſt* outlives the Whore, and Wars *againſt him that ſate upon the white Horſe*, that is, againſt Chriſt,

Chriſt, after the Whore is deſtroyed, *Rev.* 19. 19, 20. And the Synchroniſm doth ſuppoſe theſe Beaſts to be all one, of which more hereafter.

The fourth Synchroniſm, is of the 144000 *Sealed Virgins, with the Whore of* Babylon, *and the Beaſt.*

Anſ. Five Arguments are brought to prove their Synchroniſing. The three firſt as he confeſſeth are inſufficient to make up a full and entire contemporiſing, for they may all conſiſt but with a partial. The fourth Argument is brought to prove a total contemporiſing, but it comes ſhort of it, as the three other did, for though theſe Virgins be *antiſtæchal* to the *Beaſt*, and all his followers, yet this is only at his declination, and not before; and though they be the Servants of God, and wear his Livery, and have his name written in their foreheads, yet God had other Servants beſides theſe which had to deal with the *Beaſt*, and he with them before theſe had, and they be the remnant of the womans ſeed, *Rev.* 12. 17. *Rev.* 13. 7. but theſe Virgins advance againſt him afterward, *Rev.* 14. 1, 2. It is true if God had had no more Servants to oppoſe the *Beaſt* but theſe only, then muſt theſe have been *antiſtæchal* to the *Beaſt* throughout from his firſt breathing, to his laſt gaſp; but God had other Servants to oppoſe the *Beaſt* before theſe did, and they are the remnant of the womans ſeed, as was ſaid before, therefore theſe are actually *antiſtæchal* to him afterward, when the other have done their work, and not before. The laſt Argument ſpeaks expreſly of a final contemporiſing, and no more, which I grant to be true, though I diſlike the *medium* which is brought to prove it. The truth of the Synchroniſm which we have in hand, is this, the Virgin company of the Sealed are antecedaneous to the *Beaſt* and *falſe Prophet*, for they are Sealed in the time of the ſixth Seal, which is before the times of the *Beaſt* and falſe Prophet do commence, but yet they advance

advance not againſt him, nor have to deal with him, nor he with them, until his 42 months be ended, and then they ſtep forth againſt him, and get the Victory over him, *Rev.*15.2. And as for the Whore of *Babylon*, we have a Prophecy of her final ruine, which is to come to paſs in the time of the ſeventh Vial, *Rev.* 17. 1. but of her firſt beginning, when ſhe began to be a Whore, we want a Prophecy in the *Revelation* to inform us of it.

The fifth is a conſectary of the general Synchroniſm of all hitherto mentioned.

Anſ. His inference is, that they all Synchroniſe; my inference is from what I have ſaid and proved, that only the conculcation of the holy City 42 months, and the Witneſſes in the mean time Prophecying in Sackcloth 1260 days are Synchronals, but all the reſt ſucceed one another. The whole Prophecy of the twelfth Chapter, ſhall ſucceed the Prophecy in the eleventh Chapter, the Prophecy in the thirteenth Chapter, ſhall ſucceed the Prophecy of the twelfth Chapter, the Prophecy of the fourteenth Chapter, ſhall ſucceed the Prophecy of the thirteenth Chapter, and the Prophecy in the ſeventeenth Chapter, concerning the fall of *Babylon*, ſhall be the laſt that ſhall come to paſs of all that have been hitherto ſpoken of.

The ſixth Synchroniſm is of the inner Court meaſured with the Reed of God, and of the lying in wait, and the Battel of the ſeven headed Dragon with Michael, *concerning the Childbirth of the woman in travel.*

Anſ. To which I anſwer, 1. That they are not the immediate Antecedents of contemporaries, for the *woman* in the Wilderneſs, *Rev.* 12. 14. the *Beaſt* with ten Horns, *Rev.* 13. 5. and the outer Court, *Rev.* 11. 2. do not contemporate, but ſucceed each other, as hath been proved in my anſwer to the firſt Synchroniſm. 2. Though it be true that the *wo-*

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mans Travel, and the Dimication of the *Dragon* with *Michael* do contemporate, and the flight of the *woman* into the Wilderneſs immediately ſucceed them, *Rev.* 12. 6, 13, 14. yet the ſeven headed *Beaſt* reſtored doth not immediately ſucceed the *Duel*, in which *Michael* over-threw the *Dragon*; for the *Dragon* doth not immediately raiſe the *Beaſt* ſo ſoon as he is caſt out of Heaven unto the Earth, but before he attempt ſuch a Work, he firſt of all perſecutes the *woman*, Rev. 12. 13. then the *woman* flies into the Wilderneſs, *verſ.* 14. after that he ſends a Floud of Water after her to carry her away, *verſ.* 15. then the Earth ſwallows up the floud of Water, *verſ.* 16. and when all this is done, then he leaves the Wilderneſs, and goes into the Sea, from whence he raiſes up the *Beaſt* to War againſt the Remnant of the Womans Seed and not before, *verſ.* 17, 18. *Rev.* 13. 1. 3. That the meaſuring of the inner Court ſhall precede the conculcation of the outer Court I grant, and that the forty two Months in which the *Gentiles* ſhall tread it under foot, begin when the meaſuring of the inner Court is ended; but that the meaſuring of this inner Court ſhall ſynchroniſe with the *Womans* Travel, and the Dimication of *Michael* with the *Dragon*, I deny, and that becauſe the conculcation of the outer Court, and the Habitation of the *woman* in the Wilderneſs, do not ſynchroniſe, but ſucceed each other, as hath been proved in my Anſwer to the firſt ſynchroniſm; And therefore as the meaſuring of the inner Court ſhall precede the conculcation of the outer, ſo they both ſhall precede the *Womans* Travel; and as the *Womans* Travel ſhall precede her flight, and habitation in the Wilderneſs, ſo the habitation of the *woman* in the Wilderneſs ſhall precede the *Beaſt*, and all his Actings againſt the Remnant of her Seed. Laſtly, Whereas he talks of a repeated Prophecy, he ſhould have firſt proved a repeated Prophecy before he had ſaid ſo much of it, or built an Argument upon it, for there is no repeated Prophecy in the *Revelation*. And when the

Angel ſaith, *Oportet te iterum prophetare*, thou muſt propheſie again, *Rev.* 10.11. the meaning is not that he muſt begin a new Prophecy, *ab ovo*, from the firſt Original, repeating the ſame times over again; but the meaning is, that he muſt propheſie of other things, and of other times, which ſhall ſucceed the former, and which he had not ſpoken of before.

The ſeventh Synchroniſm is of the ſeven Vials, and of the Beaſt and of Babylon *inclining to ruine.*

Anſw. And this Synchroniſm I grant to be true, for the ſeven Vials are the ſeven laſt plagues, *Rev.* 15. 1. and they fall upon the men which have the Mark of the *Beaſt*, Rev. 16. 2. and upon his Throne and Kingdom, *verſ.*10. and upon *Babylon*, verſ.19. and they never leave her, till they bring her, and the *Beaſt* to a final end, *Rev.*17. and 18. and 19.20.

The ſecond Part.

Anſw. And thus I have gone over the firſt part of his Synchroniſms, and as I believe have given fit Anſwers to them all; what is true I have confeſſed to be true, and what is otherwiſe, I have given Reaſons for my denial and diſlike of it. I proceed now with the like Candor and Ingenuity, to ſpeak unto the reſt of the Synchroniſms which follow; but before I begin, I muſt premiſe a few things in anſwer to his Prologue. 1. That the little Book had not any Prophecy written in it as hath been proved in the former Queſtion. 2. That upon this account the *Revelation*, or the prophetical part thereof may not fitly be divided into two main Prophecies, as he would have it, whereof the firſt is *Prophetia ſigillorum*, the prophecy of the Seals, reaching from the fourth Chapter (or rather from the ſixth Chapter) to almoſt the end of the tenth; the ſecond (as he would have it) is *Prophetia libri*, the prophecy of the little Book beginning at the eighth Verſe of the tenth Chapter, and reaching to the end of the *Revelation*: I ſay, that this may not fitly be done, becauſe there is but one prophecy of the *Revelation*,

tion, and that is *Prophetia ſigillorum*, the prophecy of the Seals which begins at the ſixth Chapter, and reacheth to the end of the *Revelation*; for as for the little Book, it had not any prophecy written in it, and Mr. *Mede* ſhould have proved, that the little Book had all the prophecies in the *Revelation*, from the eighth Verſe of the tenth Chapter to the end of the Book, written in it, and not have ſuppoſed it ſo to be. 3. That becauſe there is but one Book of prophecy and not two, therefore the prophecies of the eleventh Chapter, and ſo onwards, which are ſubſequent to the little Book, ſhall not begin their race at the ſame Epoch that the Seals do, and ſo run along with them *ad eandem metam*, to the ſame Goal, for this were to make two Books of prophecy, when there is but one. 4. Suppoſe it to be true (as he ſaith) that the *Revelation* doth conſiſt of too main prophecies, and the firſt of them to be *Prophetia ſigillorum*, the prophecy of the Seals, reaching from the fourth Chapter to almoſt the end of the tenth, the other to be *Prophetia libri*, the prophecy of the little Book, beginning at the eighth Verſe of the tenth Chapter, and reaching to the end of the *Revelation*: Yet it no way follows, that theſe two prophecies muſt contemporate, or begin their race at the ſame Epoch of time, and conclude together at the ſame Goal, for the latter may begin where the other left for all that. 5. Suppoſe the Book of the *Revelation* might fitly be divided into two Tomes, and the ſecond Tome to begin at the eighth Verſe of the tenth Chapter, at theſe Words, *And the voyce which I heard from Heaven ſpake unto me again*; yet by that voyce is not meant, the voyce mentioned *Chap.* 4. *verſ.* 1. but the voyce mentioned *Chap.* 10. *verſ.* 4. and by the Words, *Thou muſt prophecy again*, is not meant, that he muſt begin a new prophecy, *ab ovo*, from the firſt Original, but rather that he muſt begin where he left before. As if a man were commanded to write a Hiſtory of the Kings of *Iſrael* in two Volumes; the firſt Volume beginning with the Reign of *Saul*,

and ending with the Reign of *David*; the other Volume beginning with the Reign of *Solomon*, and ending with the Reign of *Zedekiah*; doth not this laſt Volume begin where the other left? And no other is the caſe here. Suppoſe the prophecies of the *Revelation* to conſiſt of two Tomes, the one reaching from the fourth (or ſixth) Chapter, to the eighth Verſe of the tenth Chapter, the other from thence to the end of the Book, this laſt tome doth not contemporate with the former, but ſucceeds it, and begins to Prophecy where the other left. 6. We read not that the voice *ch.* 10. *v.* 8. was as the ſound of a Trumpet, and therefore not likely to relate to the voice, *ch.* 4. *v.* 1. but rather to the voice, *ch.* 10. *v.* 4. for that voice, *ch.* 4. *v.* 1. is ſaid to be as the ſound of a Trumpet, but this not. But to what purpoſe he would have the Reader take notice of this, I cannot tell; Is this an *Index* that the Prophecy of the little Book, (as he calls it) doth contemporate with the Prophecy of the Seals? No more than the voice, *ch.* 4. *v.* 1. is an *Index* that the Prophecy of the Seals doth contemporate with the Viſion of the ſeven Churches; for both theſe, as well that *Rev.* 1. 10. as that *Rev.* 4. 1. had a voice as of a Trumpet before them, yet they do not contemporate each with other. Laſtly, you may be ſure that it is not ſo as he ſaith, that the ſecond Prophecy, or the Prophecy of the little Book doth begin at the eighth verſe of the tenth Chapter, and reach from thence to the end of the *Revelation*, becauſe *Ch.* 11. you have the Period of the ſixth Trumpet, and the beginning of the ſeventh, from the fourteenth verſe to the end of the Chapter, both which belong (not unto the little Book) but to the Prophecy of the Seals, as you may ſee if you look into his ſcheme. And thus much by way of anſwer to his Preface, I come now to the Synchroniſms themſelves.

Rev. 1. 10.
Rev. 4. 1.

The

The first Synchroniſm which is the principal one, is of the ſeventh Seal, ſo far as the ſix firſt Trumpets reach with the ten horned, and two-horned Beaſts, and the reſt contemporiſers.

Anſ. To which I anſwer firſt in general, that the beginning of the Beaſt doth not contemporate with the beginning of the ſeventh Seal, as he would have it, nor the end of the Beaſt contemporate with the *exit* of the ſixth Trumpet, therefore here is no Synchroniſing. 2. I anſwer to each branch of the Argument in particular, and

1. I ſay that the beginning of the Beaſt, doth not contemporate with the beginning of the ſeventh Seal, but is the offſpring of the ſeventh Trumpet, and comes forth into the World after the ſeventh Trumpet is begun, *Rev.* 11. 15. *Rev.* 13. 1. 2. One oppoſite may be before another, witneſs *David* and *Goliah*, who were deadly oppoſites one unto another, yet *Goliah* was the elder, and *David* was the younger, and did outlive *Goliah*: ſo though theſe Sealed Virgins be oppoſite to the Beaſt Reigning, yet the Virgins are the elder Company, and are Sealed by the Angel before the Beaſt has a being in the World. Oppoſition implies a partial contemporation, not a total. 3. In what reſpect are the Sealed Virgins oppoſite to the Beaſt, but in reſpect of Religion, and warlike perſecution for Religion? And how either of theſe ſeverally, or both of them joyntly, can cauſe a total contemporation, I am yet to ſeek. For inſtance, The Chriſtians, and the *Turks* are oppoſites in reſpect of their Religion, and who knows not but that the Chriſtian Religion, was before the *Turkiſh*? And they be alſo oppoſite in reſpect of War, and yet this made them not contemporate, but come behind the Chriſtians. So what if theſe Virgins be oppoſite to the Beaſt in reſpect of Religion, is not their Religion before his? And what if difference in Religion produce a War betwixt them, doth not this War ſucceed Religion, and the Beaſt that is raiſed

to

to begin this War, ſucceed it too? 4. If you look into the text, you ſhall find that theſe Virgins, though they be before the Beaſt in reſpect of their Sealing, yet they actually oppoſe him not in his Wars until his declination; then it is that they actually advance againſt him, and not before. And if it be asked of me, who they were that oppoſed him in his Wars before his declination? I ſay, they were the remnant of the womans ſeed whom he warreth with, and overcomes, *Rev.* 12. 17, 18. *Rev.* 13. 7. but the Sealed ones advance againſt him afterward, and get the Victory over him, *Rev.*15.2. 5. The Sealed ones are Sealed at the ſixth Seal, immediately before the ſeventh Seal begins, and therefore they be more ancient than the Beaſt who hath no being in the World till the ſeventh Trumpet is begun, and ſo much thereof as is contained in the twelfth Chapter paſt before he riſeth, *Rev.* 13. 1. 6. The contemporation he hath proved in the fourth Synchroniſm of his firſt part, is but a partial contemporation, and comes far ſhort of a total; for which ſee the Synchroniſm it ſelf, and my anſwer to it. 7. The Sealed ones are the Servants of God before that they be Sealed, for the Seal doth not make them ſuch, but find them ſo to be, *Rev.* 7. 3. And in this reſpect too they are more ancient than the Beaſt, and do no otherwiſe contemporate with him, than as an elder contemporates with a younger man. 8. The reaſon why the Seal is put upon them in the ſixth Seal, is not to call them forth againſt the Beaſt, but to preſerve them againſt the ſtorms of the enſuing Trumpets. And this is a ſufficient anſwer to the firſt branch of the Synchroniſm, that the beginning of the Beaſt doth not contemporate with the ſeventh Seal.

2. I ſay that the end of the Beaſt doth not contemporate with the *exit* of the ſixth Trumpet; for though it be true, that the 1260 days of the two Witneſſes do end at the *exit* of

of the ſixth Trumpet, yet that the 42 months of the Beaſt do end at that time too, I deny. 2. Inſtead of proving that the 42 months of the Beaſt are ended at the *exit* of the ſixth Trumpet, he ſaith, that *it is demonſtrated already, part* 1. *Synch.* 1. §. 3. whither I refer the Reader for better ſatisfaction. And by the anſwer which I have given to it he ſhall find, that it is no more proved there, than it is here; for if you look into the Text, you ſhall find that the great City did not fall at the *exit* of the ſixth Trumpet, but the tenth part of it fell, and no more: and by the City in that place is not meant the Throne of the Beaſt, but the holy City which the Gentiles trample under foot 42 months, *Rev.* 11. 2. 3. He ſaith, *by reaſon of the deſtruction which he then felt, the Beaſt was at the laſt gaſp or giving up the Ghoſt*; but if you look into the Text, you ſhall find that ſeven thouſand men are ſlain in the earthquake, and no more, and what is ſo ſmall a number to the expiration of the Beaſt, or to his laſt gaſp? No more than the loſs of ſeven thouſand men is to the ruine of the *Turkiſh* Empire. For ſuppoſe the *Turk* ſhould ſend an Army from *Conſtantinople* to *Jeruſalem* to ſlay the *Jews* and Chriſtians that be there, and after this is done, ſeven thouſand of his men ſhould be ſlain by an earthquake, what is this to the ruine of the *Turkiſh* Empire? And no other is the caſe here; The Beaſt ſends his Soldiers to *Jeruſalem* which ſlay the two Witneſſes which Preach the Goſpel there, and after this is done, ſeven thouſand of his men loſe their lives by an earthquake, what is this to the ruine of the Beaſt? No more than the loſs of ſeven thouſand men, is to the ruine of the *Turkiſh* Empire. 4. He ſaith, *that we might know in what time of the Seals and Trumpets this ſhould happen, the ſpirit immediately joyned the ſecond wo, that is, the ſixth Trumpet even then to be paſt*: but he ſhould have proved that the Beaſt was then paſt, and not that the ſecond Wo was then paſt; which laſt I grant

to

to be true, but the other I deny. Laſtly, he ſaith, *leſt happily it ſhould raiſe a ſcruple in any that thoſe things which are related in the Text concerning the overthrow of the Beaſt, the fall of the City, and the ſlaughter of men cauſed by the earthquake, ought not to be underſtood of the utter deſtruction of the Beaſt*, he ſaith *that it is not requiſite to the Synchroniſm in hand, but that they be meant at leaſt of the ending of the time of his power and reign.* But if you look into the Synchroniſm, the Words of the Synchroniſm are, *Finis leſtiæ contemporat cum exitu tubæ ſextæ*, the end of the Beaſt doth contemporate with the *exit* of the ſixth Trumpet, not the end of the time of his Power and Reign; and if you look into the ſacred Text, there is nothing at all of the ending of his Power and Reign, nor of the time of their ending; all we find there is, that *there was a great Earthquake, and the tenth part of the City fell, and in the Earthquake were ſlain ſeven thouſand Men:* But what is this to the ending of his Power and Reign, or the ending of the time thereof? No more than the loſs of ſo many Men is to the abolition of the *Turkiſh* Power and Kingdom. We read, *Dan.*7.12. that *the reſt of the Beaſts had their Dominion taken away, yet their lives were prolonged for a ſeaſon:* But we read not *Rev.* 11.13. that the Beaſt hath his Dominion taken away at the *exit* of the ſixth Trumpet, and his Life prolonged till the ſeventh. In a word, the Synchroniſm doth ſuppoſe things which are not to be granted. 1. That the ſealed Virgins, and the two Witneſſes be all one Company. 2. That the Beaſt *Chap.* 11. is the ſame with the Beaſt *Chap.* 13. 3. That the one Thouſand two Hundred and ſixty Dayes of the Witneſſes *Chap.* 11.3. are the ſame with the 42. Moneths of the Beaſt *Chap.* 13.5. 4. That the whole time of the Beaſts Reign is determined in thoſe 42 Moneths; all which muſt be proved before the Synchroniſm can be made good. And thus much in Anſwer to the firſt Synchroniſm.

The

The ſecond Synchroniſm is of the contemporating inner Court, and the battail of Michael *and the Dragon, about the birth of the Child, with the ſix firſt Seals.*

Anſw. To which I anſwer. 1. That the meaſuring of the inner Court, and the battail of *Michael* and the Dragon, about the birth of the Child, do not contemporate each with other; and therefore not contemporate with the ſix firſt Seals. 2. Neither are they immediate Antecedents of contemporating Succedaneans; for though the ſix firſt Seals be the immediate Antecedent of the ſeventh Seal, yet the meaſuring of the inner Court, and the Dimication of *Michael* with the Dragon, are not the immediate Antecedents of the Beaſt, and the ſealed Virgins. 3. The ſeventh Seal, or (which is all one) the ſix firſt Trumpets, and the company of the ſealed, and the Beaſt, are not contemporants, therefore here is no Synchroniſing.

The third Synchroniſm is of the Vials, with the ſixth Trumpet.

Anſw. To which I anſwer. 1. That the ſeven Vials are the ſeven laſt plagues, *Rev.* 15. 1. and therefore they do not begin the ruine of the Beaſt, but end it. 2. The Kingdom of the Beaſt is not brought to ſuch a ruine in the ſixth Trumpet, as to put an end to his forty two Moneths; all that is done in that Trumpet, is the falling of the tenth part of the City, and the loſs of ſeven Thouſand men, and what is that to the ruine of the Beaſts Kingdom, or to the ending of his forty two Moneths. 3. The Beaſt ſhall have a far greater loſs than that, before any of the Vials be effuſed, for the Harveſt *Chap.* 14. is a far greater loſs than that in the ſixth Trumpet, and the Vintages far greater than the Harveſt, and both of them ſhall come upon the Beaſt before any of the Vials be effuſed. 4. The fifth Vial is poured out upon the Throne of the Beaſt, but that the Beaſts Throne is touched in the time of the ſixth Trumpet, I deny. For

by the tenth part of the City, is not meant the Throne of the Beaſt, but *Jeruſalem.* 5. The ſeventh Vial is a conſummating Vial, and the ſeventh Trumpet a conſummating Trumpet: but this doth not make them to contemporate; for the one takes up more time in conſummating than the other doth, as having more things to conſummate than the other hath; the one begins *Chap.* 16. and conſummates the things from thence unto the end, the other begins *Chap.* 11. and reaches from thence unto the end of the Revelation.

The fourth Synchroniſm is of the thouſand years of Satans being bound with the ſeventh Trumpet or the ſpace from the deſtruction of the Beaſt.

Anſ. To which I anſwer that the thouſand years of Satans being bound are ſhorter than the ſeventh Trumpet, both *à parte ante*, and *à parte poſt.* 1. They are ſhorter *à parte ante*, for the thouſand years begin *Rev.* 20. 1. but the ſeventh Trumpet begins *Rev.* 11. 15. and all the Prophecies between that Chapter, and the twentieth belong unto the ſeventh Trumpet, and not unto the little Book which had no Prophecy written in it. Again the thouſand years expire at the enlargement of the Priſoner, *Rev.* 20. 7. but the ſeventh Trumpet goes beyond it, and contains under it, not only that enlargement, but the inſurrection and deſtruction of *Gog* and *Magog*, the reſurrection of the dead, and the final Judgment: ſo that the thouſand years are much ſhorter than the ſeventh Trumpet, both *à parte ante* on the fore part, and *à parte poſt* on the hinder part. To that which follows in the Synchroniſm I have no more to ſay, but what has been ſpoken to already, the reſt not ſpoken to I leave to others to anſwer that have a mind unto it, for my opinion is, that the Prophecies of the *Revelation* ſhall come to paſs in order as they were revealed.

The fifth Synchroniſm is of the thouſand years of the Soveraign Reign

Reign of Chriſt, and of the ſeventh Trumpet, or the ſpace from the deſtruction of the Beaſt.

Anſ. To which I anſwer that the ſeventh Trumpet, and the ſpace of time which ſucceeds the deſtruction of the Beaſt are not all one, for that ſpace begins with the twentieth Chapter, but the ſeventh Trumpet begins before, and contains not that ſpace alone, but all the Prophecies beſides, from the eleventh Chapter to the twentieth. The reſt that follows in that Synchroniſm I leave to others to anſwer that be ſo minded, for my opinion is, that the Prophecies of the *Revelation* (what ever the meaning of them be) ſhall come to paſs in order as they were revealed.

The ſixth Synchroniſm is of the new Jeruſalem, *the* Lambs *Bride with the ſeventh Trumpet, or the ſpace from the deſtruction of the Beaſt.*

Anſ. To which I anſwer. 1. In general that the new *Jeruſalem* doth not begin at the deſtruction of the Beaſt, nor contemporate with the thouſand years, but ſucceed them. 2. I anſwer to each Argument in particular.

To the firſt, I ſay that the marriage of the Lamb, *Rev.* 19. 7. and the marriage, *Rev.* 21. 2. 9. are not the ſame. The firſt is the perſonal marriage of Chriſt, with the ſpouſe in grace; the other is the perſonal marriage of Chriſt, with the ſpouſe in glory.

To the ſecond, I deny that the new *Jeruſalem* is the beloved City which *Gog* and *Magog* ſhall environ after the thouſand years are ended, *Rev.* 20. 9. for this latter is the Church in the full ſtate of grace, but the other is the Church in the full ſtate of glory.

To the third, *factum eſt*, it is done; *Rev.* 16. 17. is not the ſame *factum eſt* with that *Rev.* 21. 6. By the firſt is meant that the ſeven laſt plagues were then expiring, that being the laſt which then was pouring out, and the full ſtate of

grace was ended, and the ſtate of glory was preſently to begin.

The fourth Argument proves no more than this, that the new *Jeruſalem* ſhall ſucceed the utter extinction of the *Beaſt*, and *Babylon*: but that it ſhall ſucceed immediately, I deny. The order ſhall be this, *Babylon* ſhall be deſtroyed firſt, the *Beaſt* and falſe Prophet next, then ſhall be the thouſand years, after them the inſurrection and deſtruction of *Gog* and *Magog*, after that the laſt Judgment, then the Lake of fire for the curſed, and the new *Jeruſalem* for the bleſſed.

The ſeventh Synchroniſm of the Palm-bearing multitude of the numberleſs triumphants out of all Nations, Tribes, People, and tongues, c.7. v.9. with the ſeventh Trumpet, or ſpace of time from the deſtruction of the Beaſt, c. 11. 15.

Anſ. Two Arguments are brought to prove this, the firſt is to this effect, *The Palm-bearing multitude immediately ſucceeds the Company of the Sealed, and that company ended with the Beaſt, at the* exit *of the ſixth Trumpet, therefore the Palm-bearing multitude followeth both.*

Anſ. But if you look into the ſeventh Chapter, you ſhall there find they immediately ſucceed the time of their Sealing; not the race of the Sealed, but the time of their Sealing. Now their Sealing is in the time of the ſixth Seal, before any of the Trumpets do begin, therefore theſe Palm-bearers precede the ſeventh Trumpet, and the firſt to boot.

The ſecond Argument is, *that they be Citizens of the new* Jeruſalem.

Anſ. But in the ſixth Seal, under which they are preſented unto *John*, they are not come to that eſtate at that time, their bodies being not then raiſed from the Grave, their Souls being then in Heaven in the ſtate of bliſs, at ſuch time as the Sealed ones are Sealed on earth.

Other

Other things there be in theſe Synchroniſms, which for brevity ſake I omit to ſpeak unto. By that which hath been ſaid the Reader may perceive there be no ſuch Synchroniſms as he would have, except thoſe which belong to one and the ſame Prophecy; as the two *Beaſts* in the thirteenth Chapter do: otherwiſe the Prophecies ſucceed one another, and ſhall come to paſs in order (not as they be written) but as they were revealed; and this is a ſure rule to go by, and gives great Light to the Expoſition of the Prophecies; for ſuch an Expoſition muſt be put on each Prophecy, as to make it ſucceed the Prophecy that went before, and precede the Prophecie which follows after; the ſame order to be obſerved in Execution, as was in Revelation.

And here the Reader may take notice. 1. That every one of theſe Synchroniſms is to be underſtood of a total, not of a partial Contemporation; for ſome of them are true of a partial Contemporation, (as that the ſealed Virgins do contemporate with the *Beaſt*) but none of them of a total. 2. That for the moſt part things are ſet down in writing, in ſuch order as they were revealed; and there be but very few things that be ſet down otherwiſe, and they be ſuch as belong to one and the ſame Prophecy, and were preſented to *John* both together, but could not be ſet down in writing both together, but immediately one after another: As for inſtance, the Travel of the Woman with Child, *Chap.* 12. and the watching of the Dragon to devour her Child as ſoon as it was born, were preſented unto *John* both together, and ſhall come to paſs both together; but he could not ſet them down in writing both together, but immediately one after another: So the watching of the Dragon, and the Battail of *Michael*, with him, were preſented to *John* both together, and ſhall come to paſs both together, but could not be ſet down in writing both together (but immediately one after another) unleſs it were in Colums in this manner.

And

And there appeared a great wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars. And ſhe being with child, cryed travelling in birth, and pained to be delivered, Rev. 12. 1, 2.

And there appeared another wonder in Heaven, and behold a great Red Dragon, having ſeven Heads, and ten Hornes, and ſeven Crowns upon his Heads. And his Tail drew the third part of the Stars of Heaven, and did caſt them to the Earth; and the Dragon ſtood before the Woman which was ready to be Delivered, for to devour her Child as ſoon as it was born, Verſ. 3, 4.

And there was War in Heaven, Michael *and his Angels fought againſt the Dragon, and the Dragon fought with his Angels; and prevailed not, neither was their place found any more in Heaven. And the great Red Dragon was caſt out, that Old Serpent, called the Devil, and Satan, which deceiveth the whole world, he was caſt out into the Earth, and his Angels were caſt out with him,* Verſ. 7, 8, 9.

Unleſs it be in this manner, theſe things could not be ſet down in writing together, but one behind another; and in ſuch a caſe as this, things are not ſet down in writing in ſome places, in ſuch order as they were revealed, and they are ſuch as belong to one and the ſame Prophecy; but in other caſes, where Prophecies are diſtinct one from another, and concern different matters, they are ſet down in writing in ſuch order as they were revealed, and ſhall come to paſs in the ſame order as they were revealed; not any thing of another nature, or belonging to another Prophecy coming between. See more of theſe Synchroniſms, *Chap.* 11. q. 1. *Chap.* 12. q. 2. *Chap.* 13. q. 1. *Chap.* 14. q. 1. *Chap.* 16. q. 1.

CHAP.

CHAP. XI.

The concluſion of the Sixth Trumpet, or the ſecond part thereof.

1. AND there was put into my hand a Reed like unto a Rod to meaſure withal, and the Angel that gave it me, ſtood by, and ſaid unto me, Ariſe, and meaſure the Temple, and the inner Court, and them that worſhip therein; whereby I knew that a Temple, and an inner Court ſhould be built at the Execution of this Prophecy at *Jeruſalem*, for the people of the *Jews* to worſhip in. *Ezek.* 4.3,5,6, 8,9,13,&c. *Ezek.* 41.5,13.

2. But the Court which is without the Temple (ſaid he unto me) leave out, and meaſure not; whereby I knew that it ſhould not be built; and the reaſon of it is, becauſe it ſhall be given to the Gentiles to inhabit, and *Jeruſalem* ſhall be trodden under Foot by the Gentiles three years and an half, after the Temple and inner Court ſhall be finiſhed.

3. And as ſoon as the Temple, and the inner Court ſhall be built, I will give them to my two Witneſſes, whom I will raiſe up of the *Jewiſh* Nation, and they ſhall Propheſie therein by immediate Inſpiration three years and a half, with good ſucceſs, cloathed in Prieſtly Garments, as *Eliah*'s and *John* Baptiſt's were made Sack-cloath. *2 King.* 1.18. *Mat* 3.4. *Eſa.* 20.2. *Zach.* 13.4.

4. Theſe be two anointed ones, as *Joſua* and *Zerubbabel* were; and they be alſo two Candleſticks ſtanding for or before the God of the earth to receive Commandments from him, and impart them to the People; and they be alſo ſo called, to ſignifie the good ſucceſs of their Miniſtry, which is.

Zach. 4. 2, 3. 6, 7. 9. 10. 14. is to lay the Foundation of the *Jews* Converſion, which ſhall be brought to paſs not by might, nor by power, but by the Spirit of the Lord.

5. And if any one will hurt them, or do them any harm before the three years and a half allotted to their Prophecying ſhall be ended, they ſhall call for fire from Heaven as *Eliah* did, and it ſhall preſently fall upon them, and devour them. 2 King. 1. 10, 12. Luk. 9. 54. And I ſay again, if any one will hurt them or do them any harm before the three years and a half allotted to their Prophecying be expired, in ſuch a manner as was ſaid before, ſhall he be killed.

6. Theſe have power to ſhut Heaven, as *Eliah* had, that it rain not in the days of their Prophecy, for three years and a half, as it did not in the days of his; they have alſo power over waters, to turn them into blood, as *Moſes* did in *Egypt*, and to ſmite the earth with all manner of earthly Plagues ſo often as they will. 1 King 17. 1. Luk. 4. 25. Jam. 5. 17.

7. And when they ſhall have finiſhed their teſtimony which they were to do in three years and a half, the Scarlet coloured Beaſt which ſhall ariſe out of the bottomleſs Pit, ſhall make War againſt them, and overcome them, and ſlay them, which not any one could do before their Prophecy was ended.

8. And their bodies after they be ſlain ſhall lye in the open Street of the great City, which in a myſtical ſenſe, is called *Sodom*, and *Egypt* for the exceſſive wickedneſs that is therein at this time, Uncleanneſs, Blood, Murther, and other abominable ſins and wickedneſs committed by the Gentiles which ſhall be therein: but yet neither of theſe be in a literal ſenſe the place where the witneſſes ſhall be ſlain; but that you may know what that City is indeed without any myſtical ſenſe at all, it is the City where our Lord himſelf was crucified.

9. And

9. And the Soldiers or ſtrangers of divers People, Tribes, Tongues and Nations that ſhall be ſent to *Jeruſalem* by the Beaſt, to make War, and ſlay theſe two Witneſſes, ſhall behold, and ſee their dead bodies in the open Street of the City, three days and a half, day by day, one after another, and all that while ſhall not ſuffer their dead bodies to be buried; and this is done not out of favour or diſfavour unto them, but only that men might know and ſee that they be dead, and relate it unto others *.

10. And the Inhabitants of the place, City, or Country thereabout ſhall rejoyce over theſe men, and make Feaſts, and be merry, and ſend preſents from their Tables, one unto another, becauſe theſe two Prophets of the Lord are dead, who by their Preaching, and Miracles, and Plagues, tormented the Inhabitants of the Land, when they were alive.

* *This was the reaſon that the body of* Campſon Gaurus *was by command of* Selimus *laid forth in an open place for all men to behold, that ſuch as believed him to be alive, might know that he was dead. See* Turkiſh *Hiſtory*, pag. 532. *See the like Story in* Graftons *Chronicle*, pag. 705. *where he relates that the dead bodies of the Earl of* Warwick, *and the Marqueſs his Brother, by the ſpace of three days, lay open viſaged in the Church, to the intent that all men might evidently perceive that they unfeignedly were dead. And for no other reaſon be the two witneſſes left unburied three days and a half, that men might behold and ſee that they be dead.*

11. But after they have been dead three days and a half, their ſouls ſhall enter into them again, and they ſhall ſtand upon their Feet, and be alive again in their bodies, and great fear ſhall fall upon all them that ſhall behold it.

12. And they ſhall hear a voice from Heaven, ſaying unto them, Come up hither; and they ſhall preſently aſcend to Heaven in a Cloud, as Chriſt himſelf did: and this ſhall be done, not in their ſucceſſours, but in their own bodies, and their enemies ſhall behold them, and ſee them aſcending into Heaven, as Chriſts Diſciple did behold and ſee him when he aſcended thither. *Act.* 1. 10, 11.

13. And the ſame hour that this is done, ſhall be a great

earth-quake at *Jeruſalem*, and the tenth part of the City fall, and be thrown down unto the ground, and ſeven thouſand men be ſlain by the earth-quake, and the reſt that ſhall eſcape ſhall be afraid, and glorifie God for their deliverance.

14. The ſecond wo is paſt when theſe things ſhall be fulfilled, and there is but one wo more to come, when theſe things are ended, and that wo ſhall come quickly.

The Prophecy of the ſeventh Trumpet, or the inchoation of it.

15. And the ſeventh Angel ſounded his Trumpet, and preſently upon the ſound thereof, there were voices of joy, exultation, and ovation in Heaven, ſaying, The Kingdoms of the World ſhall become the Kingdoms of the Lord, and his Chriſt, and he ſhall Reign for evermore, and the time is now at hand in which it ſhall be done.

16. And upon this joyful acclamation, the four and twenty Elders roſe up from their ſeats and fell proſtrate on their faces, and worſhipped God, becauſe the time was come that the Lord and his Chriſt ſhould Reign.

17. Saying, We give thee thanks Lord God Almighty, the Monarch of Heaven and Earth, the Ruler and Governor of all things therein, and that not only now, but heretofore in all ages paſt, and throughout all ages for time to come, becauſe thou wilt receive thy great power and might, and put thy Kingdom in execution.

18. And the heathen ſhall be angry, and thy wrath ſhall come and is now approaching, and the time of the dead, that Judgment be given to them, and reward be given unto thy Servants whom thou ſhalt imploy to Preach thy Goſpel, and to thy Saints which be not Preachers but believers of thy Goſpel, and to all that fear thee both ſmall and great, and that thou ſhouldeſt deſtroy, and root the Heathen out, which corrupt and defile the earth where thou intendeſt to Reign and ſet up thy Kingdom.

19. And

19. And the ſecret Cloſet of God ſhall be opened in Heaven, and there ſhall be ſeen in his Cloſet the Ark of his Covenant, which he made with the *Jewiſh* Nation, that they ſhould be converted to the Faith of Chriſt; which at this time is to be put in Execution, according to the Prophecy of the Angel in the tenth Chapter; but before it commence, or take effect, there ſhall be Lightnings and Thundrings, and a terrible Earthquake to uſher it in.

Jer. 31. 31, 32, 33, 34. *Heb.* 8. 8, 9, 10, 11, 12.

Diſputation VII.

1. Queſt. *whether the Prophecy in the eleventh Chapter, from the firſt Verſe to the end of the fourteenth, doth belong to the ſixth Trumpet, and be a part thereof?*

Anſw. 1. The ſixth Trumpet doth not end with the ninth Chapter, nor at the ſixth Verſe of the tenth Chapter, but reacheth onward to the fourteenth Verſe of the eleventh Chapter, and there ends, and not before, as appears from the words of that Verſe, *The ſecond woe is paſt, and behold the third woe cometh quickly.*

2. The cloſe of the ſixth Trumpet is not ſet down at the end of the ninth Chapter, nor at the ſixth or ſeventh Verſe of the tenth Chapter; but at the fourteenth Verſe of the eleventh Chapter: Therefore whatever comes between the ſeventh Verſe of the tenth Chapter, and the fourteenth Verſe of the eleventh Chapter, doth belong unto the ſixth Trumpet, and is a part thereof.

3. Look into the former Trumpet, and you ſhall not find any thing interpoſed between the end of that Trumpet, and the cloſe thereof; and why ſhould any Man think that ſo large a Prophecy, as is contained between the ſeventh Verſe of the tenth Chapter, and the fourteenth Verſe of the eleventh Chapter, is interpoſed here?

4. Of all the ſix Trumpets, none have a remarkable cloſe added to them, but the fifth and the ſixth Trumpets only; and wherefore were theſe cloſes added to them, but that we might exactly know as well where they end, as where they do begin? Now the fifth Trumpet ends where the cloſe thereof is ſet, and that is *Rev.*9.12. and therefore alſo the ſixth Trumpet ends where the cloſe thereof is ſet, and that is *Rev.* 11. 14. and not before.

5. St. *John* when he wrote the *Revelation*, did not diſtinguiſh it into Chapters and Verſes, as now it is, but did ſet down the ſixth Trumpet, and all the reſt of the *Revelation* joyntly together, without any ſuch Partition, or Diviſion; and if they which did at firſt diſtinguiſh the *Revelation* into Chapters, and Verſes, had made but one Chapter of the ſixth Trumpet, beginning with the thirteenth Verſe of the ninth Chapter, and ending with the fourteenth Verſe of the eleventh Chapter, as they might have done, the matter had been more clear, perſpicuous and evident to the eye than now it is. *It cannot be denied* (ſaith Mr. *Mede*) *but the Diviſion of Chapters, eſpecially in the New Teſtament, being but* Humani inſtituti, *is ſometimes ſo ill ordered, that it doth much prejudice the Reader in underſtanding the meaning of the Holy Ghoſt.* Remains *pag.* 5. And if the Contents of this Trumpet had been ordered into one Chapter, beginning with the thirteenth Verſe of the ninth Chapter, and ending with the fourteenth Verſe of this eleventh Chapter; what man would have doubted, but that this Prophecy of the eleventh Chapter, to the fourteenth Verſe thereof, did belong unto the ſixth Trumpet, as the Prophecy in the ninth Chapter, from the thirteenth Verſe, to the end thereof doth.

6. Had it been ſaid in the tenth Chapter, at the end of the ſixth Verſe, *The ſecond Woe is paſt*; here had been an undeniable Argument, that the Prophecy of the ſixth Trumpet, did not

not reach ſo far as the eleventh Chapter: Or had it been ſaid in the eleventh Chapter, *The firſt Viſion of the little Book is paſt, and behold the third Woe cometh quickly*; here had been another Argument, that the Prophecy in the eleventh Chapter to the fourteenth Verſe, did belong unto the little Book, and not unto the ſixth Trumpet. But in regard it is not ſaid in the tenth Chapter, *The ſecond Woe is paſt*, nor in the eleventh Chapter, *The firſt Viſion of the little Book is paſt*; but in the eleventh Chapter, *verſ.* 14. it was ſaid, *The ſecond woe is paſt*, and *behold the third Woe cometh quickly*: Here is an irrefragable Argument, that the Prophecy in the eleventh Chapter to the fourteenth Verſe, doth belong unto the ſixth Trumpet, and not unto the little Book, which had no Prophecy written in it.

Object. *In the tenth Chapter, at the ſixth Verſe, is the end of the ſixth Trumpet; for there 'tis ſaid, that Time ſhall be no more.*

Anſw. By time is not meant the time of the ſixth Trumpet; as if the time thereof were paſt: but the meaning is, as *Brightman* well Expounds it, *Exiguum admodum jam ſupereſſe tempus ad conſummationem*, that there is now but a very little time remaining to the ſeventh Trumpet, in which the Myſtery of God ſhall be fulfilled.

Object. *In the ſame Chapter, at the ſeventh Verſe, comes in the ſeventh Trumpet, which plainly ſhews, that the ſixth Trumpet ended at the Verſe before.*

Anſw. But if you look into the Text, you ſhall there find, that the ſeventh Trumpet is then to be expected, and 'tis there ſpoken of to ſignifie ſo much. *But in the dayes of the Voyce of the ſeventh Angel, ὅταν μέλλῃ σαλπίζειν when he ſhall be ready to ſound*, Quando futurum eſt ut clangat, ſaith Brightman, *when his turn ſhall come to ſound*; which plainly ſhews, that the time for the ſeventh Trumpet was not yet come to ſound, and that the

time

time of the ſixth Trumpet was not yet expired, but to continue longer, even to the fourteenth verſe of the eleventh Chapter.

Ob. *The Prophecy of the little Book is no part of the ſixth Trumpet, but the Prophecy of this eleventh Chapter, from the firſt verſe to the fourteenth doth belong unto the little Book, therefore* &c.

Anſ. I deny the Major, for a little Book may be the iſſue or Daughter of a great Book, and as out of the ſeventh Seal came forth ſeven Trumpets, ſo out of the ſixth Trumpet came forth the little Book, whether any thing were written therein or no, and if there were, it doth belong unto the ſixth Trumpet, and to no other. 2. I deny the minor, for the little Book had not any Prophecy written in it, as hath been ſhewed in the former Chapter; and when the Angel ſaid to *John* in the former Chapter, *Thou muſt Prophecy again*, his meaning is not that he muſt begin a new Prophecy, *ab ovo*, and ſo begin a new Book, repeating the ſame times over again, as Mr. *Mede* would have it, *clavis Apoc. p.*13. *Remaines p.*4,5. but his meaning is, that he muſt go forward with the former Prophecy of the Seals and Trumpets, and in particular, with the Prophecy of the ſixth Trumpet, and make known the other part thereof which was yet behind.

Ob. *By* 42 *months mentioned ver.* 2. *is meant Prophetical months, and by* 1260 *days ver.* 3. *is meant Prophetical days, that is* 1260 *years, as appears Numb.* 14. 34. *Ezech.* 4. 6. *but it is not likely that the ſixth Trumpet ſhould continue half ſo long.*

Anſ. Look into the Prophets he that will, he ſhall never find a Prophetical month any more than a natural month, and that is thirty natural days, and no more; and as for the word *dayes*, it is very ſeldom, if ever at all put for years, unleſs it be typically, as *Numb.* 14. 34. *Ezech.* 4. 6. but not

not elſewhere. 2. What if *Numb.* 14. 34. *Ezech.* 4. 6. a day be put for a year? Is it therefore ſo here? Or is it ſo in all other Prophecies of the Scripture beſide? If it were, it is very likely it ſhould be ſo here; but look into the Prophets while you will, you ſhall hardly find it taken for a year in other places, therefore not likely it ſhould be ſo taken in the *Revelation.* 3. Is the ſame number, or the ſame matter ſpoken of *Numb.* 14. 34. *Ezech.* 4. 6. as is here? If it were, no doubt they ſhould be taken all alike in all the three places; but compare the words together, you ſhall not find the ſame number, nor the ſame matter ſpoken of *Numb.* 14. 34. *Ezech.* 4. 6. as is here. 4. What if I ſhould ſhew you a Text of Scripture, where the ſelf ſame number that is here uſed, is taken literally for 1260 natural days, and no more? Is not this a more probable Argument, that it is ſo taken here? Look then into the next Chapter following, *verſ.* 6. and ask Mr. *Mede* himſelf, and others of our Proteſtant Divines, whether 1260 days be any more than three years and a half, *Comment Apoc. pag.* 174. *Moulins* Accompliſhment of Prophecies, *pag.* 194. 200, 201. *Piſcator* in *Apoc. cap.* 12. *v.* 6. and then judge of it. 5. What if *Numb.* 14. 34. *Ezek.* 4. 6. days be not put for years abſolutely, but typically? Read the words, and you ſhall find that to be the meaning. *After the number of the days in which ye ſearched the Land, even* 40 *days, each day for a year ſhall ye bear your iniquities, even forty years:* be not days here, types of years? So again, *Ezech.* 4. 5, 6. *According to the number of the days,* 390 *days, ſo ſhalt thou bear the iniquity of the Houſe of* Iſrael. *And when thou haſt accompliſhed them, lye again on thy right ſide, and thou ſhalt bear the iniquity of the Houſe of* Juda 40 *days, I have appointed thee each day for a year:* is not this typically to be underſtood? And if days be not put for years in neither of theſe places unleſs it be typically, why ſhould any

man

man think that in the *Revelation* they be put for years abſolutely? For typically they cannot be, unleſs a man will ſay, that *John* was three years and a half in receiving this Prophecy, as the men of *Iſrael* were forty days in ſearching the Land of *Canaan*, which I think no man will affirm. Briefly then, if days be put for years in the *Revelation*, 1260 days for 1260 years, it is either abſolutely, or typically. If abſolutely, ſhew me the like in other places: If typically, ſhew me the analogy between the type, and the Antitype, as it is plainly to be ſeen in *Moſes* and *Ezekiel*, As ye were forty days in ſearching the Land, ſo ſhall ye bear your iniquity in the Wilderneſs forty years; and as *Ezekiel* was to lye on his right ſide forty days, ſo God would wink at their iniquity forty years, and then the captivity ſhould be brought upon them. This is the analogy beteen the type, and the Antitype, in *Moſes* and *Ezekiel*, ſhew me the analogy in the *Revelation*; for if no analogy can be found, there is no type, nor Antitype to be had. Again, if days be put for years abſolutely in the *Revelation*, then neither that place, *Numb.* 14. 34. nor that place, *Ezek.* 4. 6. will prove it, for in both theſe places, they be put typically, not abſolutely. And if it be ſaid, that they be put typically in the *Revelation*, then as *Ezekiel* was to lye on his right ſide forty days in his ecſtaſie, ſo the Angel was three years and a half in revealing this Prophecy unto *John*, and three years and a half more in revealing the Prophecy of the *Woman*, and three years and a half more in revealing the Prophecy of the *Beaſt*, and *John* was ſo long in his ecſtaſie, when as the whole *Revelation* was revealed to him in one day, and that was the Lords day, *Rev.* 1. 10. See *Diſp.* 1. *q.* 2. 6. What if theſe 1260 days of the Witneſſes, and the 1260 days of the Womans living in the Wilderneſs, and the 42 months of the *Beaſt* do not contemporate, but ſucceed one another? Is not this an Argument that they are literally to be underſtood? Now that the 42 months of the *Beaſt*, ſhall ſucceed

ceed the 1260 days of the *woman*, and the 1260 days of the woman ſhall ſucced the 1260 days of the Witneſſes, hath been proved already in the former Chapter, *q.* 2. and ſhall be proved farther in the twelfth and thirteenth Chapters following. 7. What if theſe days of the Witneſſes be days of ſafety and ſecurity, is it likely that they ſhall be in ſafety or ſecurity ſo many years? Now that theſe days of the Witneſſes be days of ſafety and ſecurity, the fifth, ſixth, and ſeventh verſes of this Chapter do plainly teach, *And if any man will hurt them*, (underſtand before the 1260 days be ended) *fire proceedeth out of their mouth, and devoureth their Enemies*, &c. ſo that their enemies be in danger all that time, but the Witneſſes be in ſafety. 8. To this may be added what the Angel ſaith in the former Chapter, *v.* 6, 7. that *there ſhould be time no longer, but in the days of the voice of the ſeventh Angel when he ſhall begin to ſound, the myſtery of God ſhall be finiſhed*, which words imply that there is but a very little time from thence to the ſounding of the ſeventh Trumpet, as *Brightman* well expounds it, and conſequently the 1260 days of the two Witneſſes which comes between that time, and the ſounding of that Trumpet, is but a ſhort time. To which likewiſe may be added that theſe two Witneſſes be two men, and no more, and therefore they cannot live ſo long as to Propheſie 1260 years. And if it be ſaid that theſe two Witneſſes be put for all the Prophets that ſuffered for the name of Chriſt all that time, and that they be called two becauſe they be but few, to this I anſwer. 1. That if this were the meaning, the word [two] might very well have been left out, and it had been ſufficient to have ſaid, *I will give power to my Witneſſes, and they ſhall Propheſie* 1260 *days*, and this would have took them in all, and the ſenſe had been compleat without the word [two,] but the wiſdom of God thought it fit to put it in, and that no leſs than four times in this Prophecy, once *v.* 3. twice *v.* 4. and the fourth time *v.* 10. and where-

fore was it done but to ſhew that theſe two Witneſſes be two men, and no more, like as when 'tis ſaid, *Mat.* 27. 38. *And there were two Thieves crucified with him*, wherefore was the word [two] put in, but to ſhew the Thieves were two men, and no more? So when 'tis ſaid, *I will give power to my two Witneſſes*, wherefore is the word [two] put in, but to ſhew that theſe two Witneſſes be two men, and no more? 2. We cannot ſay that all the Prophets which ſuffered for the name of Chriſt in Queen *Maries* days were but few, or that they which ſuffered ſince in *Ireland* were but few, or that they which ſuffered of late days in *Savoy*, were but few, much leſs can we ſay that all the Prophets which ſuffered in 1260 years ſpace, were but few. And though the Prophets which ſuffered in ſome Kings Reigns were but few, or none at all, yet count we the number of them all which ſuffered in 1260 years ſpace, and we cannot ſay that they be few. 3. We cannot ſay that all the Prophets which ſuffered for the name of Chriſt in 1260 years ſpace (call them few or many) did begin and end their Prophecy together, but ſome at one time, and ſome at another time. We cannot ſay that they did all dye in one day, and in one place, but ſome in one year, and ſome in another year, ſome in one place, and ſome in another place: but of theſe two Witneſſes we may ſay, that they did both begin and end their Prophecy together, they both ſuffer death in one day, and in one place, and they both return to life in one hour. And therefore theſe two witneſſes be not all the Prophets of the Lord which have ſuffered for his name 1260 years together, for they dyed ſucceſſively at diſtant times, and in diſtant places, but theſe died both in one day, and in one place too, and therefore they be two men, and no more, and the 1260 days be three years and a half, and no more. And this is more than I need have ſaid to this objection, but if any doth deſire more, let him read what is ſaid *ch.* 12. *q.* 2. and he ſhall find ſomething more ſaid unto it.

Rev. 7. 9. 14.

2

2 Queſt. *whether this Prophecy were fulfilled in* Adrians *time?*

Anſ. 1. The meaſuring of a Temple and an Altar, doth imply the building of two Holy places at *Jeruſalem*, for the People of the *Jews* to worſhip in, the one in the place where the Temple ſtood, the other in the place where the Altar ſtood, but we read not of any ſuch places built in *Adrians* time, but we read in ſome Books of Hiſtory, that *Adrian* would have built a Church for *Chriſtians* without Images, if ſome about him had not told him that it would be diſhonourable to all the reſt of the Gods, which was the cauſe he did it not. See *Prideaux Hiſtory*, pag. 199.

2. The not meaſuring of the *Court which is without the Temple* doth imply the not building of it, therefore the building of a new City at *Jeruſalem* by *Adrian* in the place where the outer Court did ſtand, cannot be meant thereby.

3. After the building of the Temple, and the Altar, the outer Court ſhall be given to the *Gentiles*, and the Holy City ſhall they tread under Foot 42 months after the Holy places be provided, and no longer: but ſince the time of *Adrian* to this day has been more than 42 months which way ſoever we take them, and *Jeruſalem* has been troden under foot by the *Gentiles* all this while.

4. The two Witneſſes be not two Biſhops at *Jeruſalem*, the one of the *Jewiſh*, the other of the *Gentile* Congregations, for there was but one Biſhop of *Jeruſalem* at one time, and there were but fifteen Biſhops in all, until the deſtruction of the *Jews* by *Adrian*, and all of them were *Jews*, whereof the firſt was *James* the Brother of the Lord, and the laſt was *Judas*; and after the City was deſtroyed by him, there were no more Biſhops of the *Jews*, but of the *Gentiles*, and the firſt of them was *Marcus*. See *Euſebius l.* 4. *c.* 5. *l.* 5. *c.* 11.

5. The two witneſſes be Prophets extraordinary, as appears

by their deſcription, *v.* 3, 4. and by their miracles, *v.* 5, 6. now there were no Prophets extraordinary in the days of *Adrian*, and there were not any that could do ſuch miracles as theſe had power to do *v.* 5, 6. in *Adrians* time, nor in any time ſince.

6. When the two Witneſſes ſhall have *finiſhed their teſtimony, the Beaſt that cometh out of the bottomleſs Pit, ſhall make War againſt them, and overcome them, and ſlay them*, v. 7. Now there was no *Beaſt* in *Adrians* time, except *Adrian* himſelf, and he did not make War againſt the *Chriſtians* in *Judea*, but againſt the wicked and Rebellious *Jews* only: but they with whom I deal in this queſtion, will not allow *Adrian* to be the *Beaſt* here ſpoken of, but one *Barchocheba* a Rebellious Captain of the *Jews* in *Adrians* time. Now by the *Beaſt* is meant ſome potent King or other that had ten Kings under him, or to joyn with him, as appears *Rev.* 17. 12, 13. 17. but *Barchocheba* was no King, nor had any King under him, or to joyn with him.

7. After the two Witneſſes had been dead three days and a half, *the Spirit of life from God entred into them, and they ſtood upon their feet*, v. 11. but there were not any that were raiſed from death to life in the days of *Adrian*, nor in any time ſince. And if it be ſaid, that this is meant of their ſucceſſours, to this I anſwer. 1. That the two Witneſſes had no ſucceſſours, for there were no ſuch Prophets in *Adrians* time, nor at any time ſince, and there were not any that could do ſuch miracles as theſe had power to do *v.* 5, 6. in *Adrians time*, nor in any time ſince. 2. The Souls of men after they be dead, do not enter into other mens bodies, but into their own bodies only, now 'tis ſaid, *the Spirit of life*, (that is their Souls) *entred into them*, v. 11. therefore this is not meant of their ſucceſſours, but of their own bodies; for if the Spirit of life did enter into their ſucceſſours, it did not enter into them, but into others,

and

and they did not ſtand upon their feet, that is their own feet, but upon the feet of others. 3. *They heard a voice from Heaven ſaying unto them, Come up hither; and they aſcended up to Heaven in a Cloud, and their enemies beheld them,* v. 12. Now, what man did ever aſcend to Heaven in ſucceſſours? And what benefit were it to him if he did? We read that *Chriſt* aſcended thither, and ſo did *Enoch* and *Elias*; but of any that went to Heaven in ſucceſſours, we read not in all the Scripture. And if theſe two Witneſſes did aſcend to Heaven, or were made alive in ſucceſſours, what became of their dead bodies? The Text ſaith, *they ſhall lye in the ſtreet of the great City, and they ſhall ſee their dead bodies three days and a half, and ſhall not ſuffer their dead bodies to be put in Graves,* v. 8, 9. but if the Spirit of life did not enter into them, what became of their dead bodies afterward? Did they lye in the ſtreet ſtill? Or did the Ravens eat them, or the Dogs devour them, or were they buried in the earth-quake? Or what became of them, let them tell me if they can? And let them tell me too, whether *Barchocheba* and his complices, whom they ſuppoſe to be the enemies of the Witneſſes here ſpoken of, were not dead before the Chriſtians in *Adrians* time were advanced to peace, and Halcyonian days in *Judea*? And if they were, how can it be ſaid that their enemies did behold their aſcenſion into Heaven, ſeeing they were dead before? And laſtly, if the Witneſſes were made alive in ſucceſſours, why do they not alſo ſay that the Widows Son of *Naim* was made alive in a ſucceſſour? And if they aſcended up to Heaven in ſucceſſours, why do they not alſo ſay that *Enoch* and *Elias* aſcended thither in ſucceſſours? Yea, why do they not ſay that *Chriſt* himſelf aſcended thither in a ſucceſſour? And why do they not ſay that all the Texts of Scripture which ſpeak of the Reſurrection of the dead, be meant of the riſing of ſucceſſours? And if they can have Faith to believe that the Texts of Scripture which ſpeak of the Reſurrection of the dead, be meant

meant of the Reſurrection of the ſame bodies that were dead, why can they not have ſo much Faith as a grain of Muſtard Seed, to believe that the enlivening of the Witneſſes, is meant of the enlivening of the ſame bodies that were dead?

8. *The ſame hour* that this was done, *there was a great earth-quake*, v. 13. but we read not of any earth-quake at *Ieruſalem* in *Adrians* time, but in *Julians* time there was.

9. *The tenth part of the City fell*, v. 13. Now in *Adrians* time the whole City was deſtroyed, and the Plough paſſed over it, and a new one built by *Adrian* on its ruines, which he called *Ælia*, after his own name *Ælius*. And here we are to take notice, that this new City was not built by *Adrian* before the Rebellion of the *Iews* began, as the Temple and the Altar were, *v.* 1. before the Witneſſes began to Preach, but this new City was built by him after the Rebellion of the *Iews* was over. *Euſebius l. 4. c. 6. Cariat. Chron. l. 3. p. 229.*

10. *And in the earth-quake were ſlain of men ſeven thouſand*, v. 13. but the *Iews* that were ſlain in *Adrians* time, were far more in number, and they were alſo ſlain by the *Sword*, and not by an *earthquake*, as theſe in the Text were; ſo that there is ſcarce any thing in the Text that doth agree to *Adrians* time or Perſon. But that which makes men run into theſe errors, is partly becauſe they turn the literal ſenſe into a myſtical, and partly becauſe they make a Hiſtory of that which is yet a Prophecy, and ſeek for things future in ages paſt, where they ſhall never find them.

Laſtly, If this be a Prophecy of what was done in *Adrians* time, what's the reaſon we have not a Prophecy of what was done in *Julians* time? For remarkable things were done in his time, and there was not a total deſtruction of the Temple untill then, at which time there was ſuch an earth-quake at *Ieruſalem* that the very Foundations of the Temple were deſtroyed thereby,

thereby, which was not done before. Yea, what's the reaſon we have no Prophecy of the *Turks*, and *Saracens*, who have troden *Ieruſalem* under foot many hundred years, and not only it, but all the Churches in the Eaſt beſide, is not this more conſiderable than what was done in *Adrians* time, or in *Julians* either? And is it likely that ſo many Prophecies ſhould be ſpent about the affairs of *Judæa* and *Ieruſalem*, and not a word of this? Is not this an indication that the Prophecies have ſome other meaning? And that this Prophecy of the two Witneſſes was not fulfilled in *Adrians* time, but is yet to be expected?

3 Queſt. *Whether, what is done by the two Witneſſes in this Prophecy be not an inchoation or preparation to the* Jews *Converſion?*

Anſ. 1. What did the Angel mean when he ſaid that time ſhould be no more, *ch.* 10. 6. but the time of the *Jewiſh* blindneſs? Or elſe we may with *Brightman* and ſome others tranſlate the word χρόνος by the word *delay*, and then the meaning is, the converſion of the *Jews* ſhall be no more delayed, *but in the days of the ſeventh Angel, when he ſhall ſound his Trumpet, the myſtery of God*, that is, the converſion of the *Jews* ſhall be brought to paſs, and therefore here is a preparation for it before the ſixth Trumpet endeth.

2. What is it to *meaſure the Temple of God, and the Altar* but to build two Holy places at *Ieruſalem* for the *Jews* to worſhip God in? And what is it to build two holy places at *Ieruſalem* for them to worſhip God in, but to begin the converſion of that Nation?

3. It is ſaid, *v.* 3. *And I will give power to my two witneſſes, and they ſhall Propheſie* 1260 *days cloathed in Sackcloth.* Now what is it to Propheſie in Sackcloth, but as *John* Baptiſt did, to prepare the way of the Lord by Preaching of Repentance, and begin the converſion of the *Jews* before the Lord come? And where ſhall this be done, but at *Ieruſalem* where the *Jews* dwell, and

in

in the Temple, and the Altar that is the inner Court, which is to be provided for this end and purpoſe that the Witneſſes may Propheſie therein.

4. Look into the Hiſtory of their return from *Babylon*, and you ſhall find they began their reſtauration with the building of the Temple, 2 *Chron.* 26. 22, 23. *Ezra* 1. 1, 2, 3. they did not build their own Houſes firſt, (as men have done in our days,) and the Temple afterward, but they built the Temple firſt, and their own Houſes afterward: and no other courſe do they take here; we read not of the building of their own Houſes in this place, but of the building of a Temple, and an Altar at *Ieruſalem* to worſhip God in, and no more.

5. Look into the Prophet *Zachary*, and you ſhall find that the Viſion of a *Candleſtick*, and of two *Olive Trees* is preſented to the Prophet, to ſignifie unto him the building of the Temple at *Ieruſalem*, and reſtoring the worſhip of God to that Nation, *Zach.* 4. 2, 3, *&c.* and for no other reaſon are theſe two Witneſſes called two Olives, and two Candleſticks, than that they reſtore the worſhip of God in ſome meaſure to the *Iewiſh* Nation.

6. Wherefore doth the *Beaſt* make War againſt the two Witneſſes, but becauſe they Preach the Goſpel to the *Iews* at *Ieruſalem*, and endeavour the converſion of that Nation, which the *Beaſt* and all that be of his mind cannot endure to hear of, the converſion of the *Iews* is ſuch an eye-ſore unto them, and to *Satans* Kingdom, that they had rather hear of any thing than of it.

7. We read in Hiſtory, that the *Iews* heretofore have attempted to rebuild a Temple at *Ieruſalem* in *Iulians* time to reſtore their former worſhip, but God did not approve thereof, and therefore it ſuddenly came to nought: but ſuch a Temple, and ſuch an Altar ſhall be built in this place as is approved of by God and *Iohn* is commanded for to meaſure it, and therefore it is not done to reſtore the old worſhip and ceremonies of the law, but the true worſhip of the Goſpel.

8. The

8. The place where this is to be done is *Jeruſalem*, and therefore that people are concerned in this Prophecy; and the thing that is aimed at by the two Witneſſes, is the converſion of that Nation, & what is here done by them, is a tendency or preparation thereunto, and not only the *Jews* which are then dwelling at *Jeruſalem* ſhall come unto them and hear them preach, but other *Jews* alſo which dwell in other Countries hearing what is done at *Jeruſalem*, & what ſucceſs the Witneſſes have there, will reſort thither, hoping to ſee their Reſtauration brought to paſs at this time, or to learn of them what they ſhould do in order to their Reſtauration. Now that *Jeruſalem* is the place where theſe things ſhall be fulfilled, may appear by theſe Reaſons. 1. It is called the Holy City, *v.* 2. Now *Babylon* is never called a Holy City, but *Jeruſalem* is, *Mat.* 4.5. *Mat.* 27.53. To which may be added, that the Hebrew Tongue is called the Holy Tongue, & the Land of *Canaan* is called the Holy Land, and the War againſt the *Turks*, for regaining of that Land, is called the Holy War; & it is remarkable that *Jeruſalem* is now called by the *Turks*, who are the Poſſeſſors of it, *Kuddiſh*, which is in their Language a Holy City; & who can tell whether the Holy Ghoſt might not uſe this Expreſſion in this place for that Reaſon? 2. It is the City which the *Gentiles* ſhall tread under foot 42 Months, *v.* 2. and what is that City but *Jeruſalem? Luk.* 21.24. 3. It is Spiritually called *Sodom* and *Egypt*; now *Jeruſalem* is called *Sodom*, Eſa. 1.10. 4. It is the City *where our Lord was crucified*, and what ſhould that be but *Jeruſalem?* 5. It is called the great City, and that City is diſtinguiſhed too from *Babylon*, Rev. 16.19.

Object. *Here is no mention of the* Jews *in this Prophecy?*

Anſw. Here is mention of a *Temple*, and an *Altar* to be built at *Jeruſalem*, which none can be ſuppoſed to do at this time but the *Jews* only. 2. Here is mention of an outer Court unmeaſured, becauſe given to the *Gentiles*; therefore the inner Court called the Temple, and the Altar is meaſured, becauſe given to the *Jews* to worſhip God in, and for the two Witneſſes to preach

the Goſpel in. 3. Whereſoever ye find mention of Prophets, there is ſtill a Reference had unto the *Iews*, to whom only it was peculiar, and their great priviledge to be furniſhed with Prophets extraordinary: Now here is mention of ſuch Prophets, *verſ.* 10. And if it be ſaid that *Ionah* was a Prophet extraordinary, and ſent to *Ninive*, to this I anſwer, that he was ſent unto the *Iews* firſt, and did peculiarly belong to them, 2 *King.* 14.25. and that he was ſent to *Ninive* at all, was a caſe extraordinary, and not uſual to be done.

Object. *By the meaſuring of the* Temple *and the* Altar, *is meant a ſpiritual Building, and not a material.*

Anſw. If that ſpiritual building be the *Iews*, 'tis as much as I labour for in this Queſtion. 2. Here is both a material building, and a ſpiritual in this place. A material in the words (*Temple* and *Altar*) and a ſpiritual in the words which follow (*thoſe which worſhip therein*) 3. A ſpiritual building cannot well be without a material, nor a material without a ſpiritual; for if there be a material Houſe or Chappel, it is for the uſe of the ſpiritual, and if there be a ſpiritual building, it is requiſite that there ſhould be a material, I mean a Holy place for them to meet together to worſhip God in.

Object. *By* Altar *is not meant a material* Altar, *but a ſpiritual; for no ſuch* Altars *are to be made in the time of the Goſpel.*

Anſw. A material Altar properly ſo called, is to offer a material Sacrifice, ſuch as the Sacrifices of the *Iews* were in the time of the Law, and ſuch a one ſhall not be built at this time; but a material Altar improperly ſo called is a Holy place, Church, or Chappel, or ſome ſuch thing to worſhip God in, and ſuch a one ſhall be built at this time. See this meaning of the word Altar, *Rev.* 14.18. *Rev.* 16.7. See *Mede* Comment. *Apoc. p.* 125.

Object. *It is not likely that the ſame City, in the ſame Prophecy, ſhould be called a Holy City, and ſpiritually* Sodom *and* Egypt *too: but* Jeruſalem *is called a Holy City,* verſ. 2. *and therefore* Sodom *and* Egypt, *verſ.* 8. *is ſome other place.*

Anſw.

Anſw. It is not likely that the *Holy City*, and *Sodom* and *Egypt* ſhould be two diſtinct places; neither is it likely that the two Witneſſes ſhould propheſie in one place, and be ſlain in another place, remote from the place where they propheſied: Now the place where they propheſied is *Ieruſalem*, and the Temple, and the Altar, that is the inner Court, are given them to that end and purpoſe; and the place where they be ſlain is the City, *where our Lord was crucified*; ſo that every thing agrees unto *Ieruſalem*, and he that hath but half an Eye may ſee it. 2. One and the ſame place is called *Bethel* and *Bethaven* in the ſame Prophecy, *Hoſ.* 10. 5, 15. ſo is *Ieruſalem* called a faithful City, and a Harlot too in one and the ſame Prophecy, *Eſa.* 1. 21. And we read of the *Abomination of Deſolation ſtanding in the Holy place*, Mat. 24. 15. And therefore no marvel if a Holy City be made unholy, and yet retain the Name of Holy from its firſt Inſtitution. 3. The reaſon why *Bethel* was called *Bethaven*, is becauſe it was the place of Idol Worſhip, 1 *King.* 12. 29. and the reaſon why it retained the Name of *Bethel* ſtill, is becauſe it was the ancient place of Gods Worſhip, before the Idol Worſhip came thither, *Gen.* 28. 17, 19. *Iud.* 2. 18. 1 *Sam.* 10. 3. So the reaſon why *Ieruſalem* is called *Sodom* and *Egypt* at this time, is becauſe the *Gentiles* which are in it at this time are as unclean as *Sodom*, and as cruel to the people of God as *Egypt* was heretofore; and the reaſon why it retains the Name of the Holy City ſtill, is becauſe it was the ancient place of God's Worſhip before the *Sodomites* came thither, and ſhall be ſo again when the *Sodomites* are gone from thence, *Ioh.* 4. 20. *Eſa.* 2. 2, 3. Or elſe we may ſay, that the reaſon why it was called a Holy City, is becauſe the Temple was in ſome part thereof; and the reaſon why it is called *Sodom* and *Egypt* at this time, is becauſe the *Gentiles* are in another part thereof, as bad as *Sodom* and *Egypt* were.

Object. *Chriſt was not crucified in* Jeruſalem, *but without*, Heb. 13. 12.

Anſw. The word (*where*) has not reference to the word (*ſtreet*) but to the word (*City*) and the meaning is, that their dead Bodies ſhall lye in the ſtreet of the great City, (*where*) that is (*at which*) not (*in which*) our Lord was crucified. 2. Let it be ſuppoſed that the word (*where*) has reference to the word (*ſtreet*) and that it ſignifies as much as (*in which*) yet this will do them no good; for part of *Ieruſalem* doth now ſtand on Mount *Calvary* at this day, and what may be hereafter when this Prophecy comes to be fulfilled, who can tell?

Object. *Chriſt was crucified at* Jeruſalem, *and in the* Roman Empire *too.*

Anſw. What then? The firſt is meant in this place, and not the laſt; for Chriſt was not crucified all the *Roman Empire* over, but in one only place thereof, and that was at *Ieruſalem*, and no where elſe. 2. If a man ſhould ask of theſe men where our Saviour Chriſt was born, they would not anſwer at *Bethlehem*, and in the *Roman Empire* too? For they know very well, that the Queſtion is not meant of the place in general, but of the place in particular; ſo when 'tis ſaid (*where our Lord was crucified*) it is not meant of the place in general, but of the place in particular, and the general is included in the particular, and is ſufficiently known by naming the particular; ſo that they need not ſay at *Ieruſalem*, and in the *Roman Empire* too, for the latter is included in the former, and is ſufficiently known by naming of the former, unleſs there had been two *Ieruſalems* in the World, one in the *Roman Empire*, and the other without, as there were two *Bethlehems* heretofore, one in *Iudea*, and another in *Galilee*, which is the cauſe that the Goſpel ſaith, in *Bethlehem* of *Iudea*, Mat. 2. 1. to diſtinguiſh it from the other *Bethlehem* which was in *Galilee*: So if there had been two *Ieruſalems*

ſalems in the World, one within the *Roman Empire*, and the other without, one might have ſaid at *Ieruſalem*, and in the *Roman Empire* too; but in regard there was but one *Ieruſalem* in the World, and that was within the *Roman Empire*, one may not ſay at *Ieruſalem*, and in the *Roman Empire* too, unleſs he hath a mind to ſpeak nonſenſe, which the wiſeſt man may too often do.

Ob. *Chriſt was crucified by the authority of the City of* Rome, *and in that reſpect may be ſaid to be crucified at* Rome.

Anſ. I deny the ſequele. For Chriſt told *Pilate*, *thou couldeſt have no power at all againſt me, except it were given thee from above*, Joh. 19. 11. yet no man will conclude from thence, that Chriſt was crucified in Heaven, becauſe *Pilate* had authority from Heaven; no more ought any man to ſay that Chriſt was crucified at *Rome*, becauſe *Pilate* had authority from thence. *Herod* had authority from the City of *Rome*, yet the young children which were ſlain by him, were ſlain at *Bethlehem*, and not at *Rome*, *Mat.* 2. 16. Yea, we may go a little farther, and ſay that the City of *Rome* was not guilty of their death, nor of Chriſts neither, for the authority which *Herod* had, was only in the general, and that is not ſufficient to make the City of *Rome* guilty of their blood, it muſt be a ſpecial warrant, order or authority from *Rome* that muſt do that, and this *Herod* wanted, and ſo did *Pilate* too. Yea, let us go a little farther, and ſuppoſe that *Pilate* had a ſpecial order or authority from the City of *Rome*, to put our Saviour Chriſt to death, yet this will not ſuffice to make the (ὅπου) the (*ubi*) or the (*where*) to be the City of *Rome*, but *Ieruſalem* alone; and the reaſon of it is, becauſe the (ὅπου) the (*ubi*) and the (*where*) do note the place where the thing was done, and not the power or authority by which 'twas done: as when 'tis ſaid that *Mary Magdalen*, and *Mary* the Mother of *Joſes* beheld *where* he was laid, *Mark* 15. 47. it is not meant of the power or authority, which they

they had from *Pilate* to lay his body there, but of the place where they laid him. And ſo give inſtance where you will, it never fails. See *Ioh.* 19. 18. 20. 41.

Ob. *Chriſt was crucified not only by the* Roman power, *but alſo for the* Roman cauſe.

Anſ. It was a pretended cauſe, and not a real, for *Pilate* did acquit him, and ſaid he found no fault in him, *Luk.* 23. 4. and the reaſon why he put *Jeſus* to death, was for fear of the *Jews*, and not for any other cauſe, *Mat.* 26. 27. *Luk.* 23. 22, 23. But ſecondly, let the cauſe be what it will, it is nothing to the purpoſe, for the cauſe is not here ſpoken of, but the place only, and they which underſtand the (ὅπου) the (*ubi*) or the (*where*) *our Lord was crucified* to be meant of the cauſe, and not of the place, are as far from the meaning of the Prophecy as *Jeruſalem* is from *Rome*.

Ob. *Chriſt h as been crucified in his members at* Babylon.

Anſ. Is this indeed the meaning? Why, Chriſt has been crucified in his members at *Jeruſalem*, as well as in his own body, ſo that *Ieruſalem* may be the City in that ſenſe too. 2. I deny that to be the meaning, for it is not ſaid in every City, *where our Lord was crucified*, but *in the ſtreet of the great City*, pointing out but one City, and no more. 3. Theſe words (*where our Lord was crucified*) were added to declare what City 'tis where the Witneſſes ſhall be ſlain; and if we underſtand them of the City where Chriſt was crucified himſelf, we can quickly tell what City 'tis that is meant in this place; but if we underſtand it of the crucifixion of his members from time to time, Chriſt has been crucified in ſo many places, that we cannot tell by this deſcription, what City 'tis is meant here. 4. Who be the members in which you ſay Chriſt was crucified? Be they the ſame with the two Witneſſes? Or be they other members of his? If other members, then unleſs you tell us who theſe other members be, we cannot tell by this anſwer what the City is, in which

which the two Witneſſes ſhall be ſlain. But if you ſay the members be the ſame with the two Witneſſes, what is this but a meer Tautology? It amounts to no more than this, the two Witneſſes ſhall be ſlain in the City where they ſhall be ſlain.

That which makes men run into theſe errors, and miſtake the meaning of the Prophecy, is becauſe they put no difference between the ſeat of the Witneſſes, and the ſeat of the *Beaſt*, in which reſpect the Proteſtants are as far remote from the meaning of the Prophecy, as the Papiſts; for the Papiſts make the ſeat of the Witneſſes to be *Ieruſalem*, and the ſame the ſeat of the Beaſt too, but the Proteſtants make *Babylon* the ſeat of both. And both of them are out in this particular, for *Ieruſalem* is the ſeat of the Witneſſes, but not of the *Beaſt*, and *Babylon* is the ſeat of the *Beaſt*, but not of the Witneſſes: and it is altogether unlikely, and inconſonant to reaſon that the Witneſſes ſhould Propheſie in *Babylon* where the Beaſt hath his Throne, or that the *Beaſt* ſhould let them Propheſie before his own door three years and a half before the War againſt them. But it is very likely and conſonant to reaſon that the Witneſſes ſhould Propheſie at *Ieruſalem* ſome hundred miles diſtant from the City of *Babylon*, for ſome ſpace of time before the *Beaſt* hear thereof; and it is alſo likely, that as ſoon as he doth hear thereof he will ſend his Soldiers forth of *Babylon* to march unto *Ieruſalem* to War againſt the Witneſſes, and put an end unto their Propheſying, which Soldiers of his may come thither at that nick of time, in which the three years and a half allotted for their Propheſying ſhall be ended. So that the Witneſſes are not ſlain within the compaſs of that time, or before that time be ended, as ſome would have it, but immediately when that time is over. This is my conception of this Prophecy, which I ſhall adhere unto until a better ſhall be ſhewn me. And here the Reader may perceive, that I follow neither Papiſt nor Proteſtant in the expoſition;

ſition of this Prophecy, but the truth only, which if it pleaſe God to diſcover by my weak endeavours, it is as much as I look after in writing what I do.

4 Queſt. *How long the ſix firſt Trumpets ſhall continue?*

Anſ. The Plagues of *Egypt* did continue but a little while, as the learned Biſhop of *Armagh* hath proved in his *Annals*, *pag.* 20, 21. and moſt of theſe Trumpets are the ſame with them.

2. The fifth Trumpet is to laſt but five months, *Rev.* 9. 10. which wants a month of half a year.

3. The Sealed ones were Sealed before any of the Trumpets did begin, *Rev.* 7. 3. and the ſame perſons are all of them alive, after all the ſix Trumpets are ended, and a good part of the ſeventh Trumpet alſo over, *Rev.* 14. 1.

4. All the time from the ſixth Seal, unto the day of Judgment mentioned *Rev.* 19. 11. *&c.* is but a ſhort time, as hath been proved already, *ch.* 6. *Diſp.* 2. *q.* 5.

CHAP. XII.

The Prophecy of the Woman and the great Red Dragon, repreſenting the converſion of the Jews, *and the oppoſition and perſecution of the Devil.*

1. AND I ſaw a great wonder in the Starry Heaven, prefiguring what ſhould be done upon the earth, and the wonder which I ſaw, was a woman repreſenting the Nation of the *Iews*, cloathed with the Sun, in token of her future Glory, and the Moon beneath her Feet in token ſhe ſhould change no more, and a Crown of twelve Stars upon her head, which are the twelve Tribes of *Iſrael*.

Gen. 37. 9, 10.

2. And

2. And their converſion ſhall be like the pains of a woman in Travel, which hath hard labour, and ſtrong pains, and throws before ſhe be delivered; even ſo they of this Nation that be converted firſt, ſhall have hard labour, and Travel to convert the reſt.

3. And I ſaw another wonder in the Starry Heaven, and it was a great Red Dragon repreſenting the Devil, and his mighty Agents upon earth, which ſhall oppoſe the Church of *Iſrael* in her Travel, and hinder their converſion what they can, and they be ſeven Heathen Kings, which ſhall have Crowns upon their Heads, and ten Heathen Kingdoms which ſhall have no Kings of their own in them at this time.

4. And he ſhall be in a great rage to hear of the converſion of this Church and Nation, and in this rage of his ſhall with his tail (in which as ſome ſay his main ſtrength doth lye) ſeek to overthrow the frame of nature, and had rather Heaven and Earth ſhould have an end, than the converſion of that Church be brought to paſs. Or elſe his tail may repreſent the vulgar people that be in his Kingdoms, as his ſeven heads do repreſent his Kings, and by the help of this vulgar people, he ſhall turn aſide ſome part of that Nation from minding their converſion at the preſent, and draw their hearts away from Heavenly things to earthly, or elſe do ſome other hurt unto them, and he himſelf ſhall ſtand before the Church of *Iſrael*, now ready to be converted to the Faith of Chriſt, threatning to devour them and their Children ſo ſoon as they become Chriſtians.

5. Yet for all this they ſhall be converted to the Chriſtian Faith, and the Child that ſhall be born of them is Jeſus Chriſt, who is then ſaid to be born ſpiritually, whenas a Church or Nation is brought to believe in him, and after their converſion he ſhall ſubdue all Nations that War againſt them with the Sword,

but he himſelf ſhall ſit in Heaven at Gods right hand, and on his Throne.

6. And when they be converted, a great part of that Nation ſhall flee into the Wilderneſs, eſpecially they that be inſtrumental to convert the reſt, where they ſhall have a place prepared for them by the Lord their God, as their forefathers had, when they came forth of *Egypt* that they may be nouriſhed, and preſerved there three years and a half, from the fury of the Devil and his Agents.

Hoſ. 2. 14, 15.

7. But before that this is done, there ſhall be a great battel in the Church, *Michael* and his Angels ſhall fight againſt the Devil in behalf of the Church of *Iſrael*, that they may be converted to the Chriſtian Faith, and the Devil ſhall fight againſt *Michael*, and his Angels againſt the others Angels, that they may remain in unbelief.

Dan. 10. 13. 21. *Dan.* 12. 1.

8. But *Michael* and his Angels ſhall prevail, and the Devil and his Angels ſhall be overthrown, and there ſhall be no place for them any more in the Church of *Iſrael*.

9. And the great Red Dragon, that old malicious Serpent, otherwiſe called the Devil and Satan, who deceived our firſt Parents at the firſt and the whole race of mankind ever ſince, ſhall be caſt forth of the *Jewiſh* Nation, and all his evil Angels caſt forth with him.

10. And there ſhall be great joy in the Church of *Iſrael*, and loud acclamation and Thankſgiving, ſaying, Now is ſalvation come to the Church of *Iſrael* from the Lord our God, he is the Author of it, and to him be it aſcribed for evermore. And the might and Kingdom of our God ſhall now be ſeen and made known unto the World, and the power of his Chriſt, for the accuſer of that Church and Nation is caſt forth, who before their converſion, accuſed them of their unbelief before our God, day and

and night, but from henceforth ſhall accuſe them of that crime no more.

11. But they ſhall overcome him by the merits of his blood, who died for them, and by their Faith which they have in him, and the open profeſſion of the ſame, and they ſhall not love their lives more than they love their Chriſt, but expoſe them unto death, rather than remain in unbelief, and deny their Faith in him, and for this it is that Satan ſhall be caſt forth of that Nation.

12. Rejoyce ye Church of *Iſrael* becauſe Satan is caſt forth of your Nation, and from ruling any more therein, but wo be to the unbelieving Gentiles after this is done, for the Devil will be among you altogether, and have great wrath, as knowing he hath but a ſhort time to ſtay among you.

13. And when Satan ſhall perceive that he is caſt forth of the *Jewiſh* Nation, he ſhall ſet himſelf to perſecute that Church and Nation, eſpecially thoſe members of them which were converted firſt, and ſhall be inſtrumental to beget the reſt to the Faith of Chriſt.

14. But power and opportunity ſhall be given to thoſe members of that Church, to fly into the Wilderneſs, to the place prepared for them, where they ſhall be nouriſhed and preſerved three years and a half from the power of the Devil and his Angels.

15. And when the Devil ſhall perceive that they are fled into the Wilderneſs, he ſhall ſend a flood of Water after them, to drown them in the Wilderneſs, or drive them out from thence.

16. But God ſhall cauſe the dry and thirſty earth to open her mouth, and ſwallow up the flood of Water which the Devil ſhall ſend after them, and the Water thereupon ſhall do them no hurt.

17. At which the Devil ſhall be very wroth, and thereupon

ſhall leave the Wilderneſs where they be, and make War with the remnant of that Church and Nation which ſhall not flee into the Wilderneſs as the other ſhall, but keep the commandments of the Lord their God, and profeſs the faith of Jeſus Chriſt in their known and open dwellings.

18. And to accompliſh this deſign of his, he ſhall ſtand upon the ſea ſhore, repreſenting the heathen people and Nations of the World, out of whom he ſhall raiſe a beaſtly Tyrant to make War againſt that part of the Church of *Iſrael* which ſhall flee into the Wilderneſs as hereafter followeth.

Diſputation VIII.

1. Queſt. *whether this Prophecy doth belong to the ſeventh Trumpet, and be a part thereof?*

Anſ. 1. The ſeventh Trumpet doth not end with the former Chapter, but reacheth onward to the end of the Book; and whereas the other Trumpets have a cloſe added to them, this Trumpet hath no cloſe at all, and therefore hath no end at all before the Book be ended. You will ſay the four firſt Trumpets have no cloſe to them. *Anſw.* They had other Trumpets to ſucceed them, but this Trumpet is the laſt of all, and hath no Trumpet to ſucceed it. Again the two firſt Woe Trumpets had a cloſe ſet unto them, *Rev.* 9. 12. *Rev.* 11. 14. But this Trumpet is the third Woe Trumpet, and therefore ſhould in all likely-hood have a cloſe ſet unto it as the other have, if there were any to be ſet.

2. This Prophecy doth not belong to the little Book, but to the Book ſealed with ſeven Seals, for that Book had ſomething written in it, but the little Book had nothing written in it, now there is no part of that Book to which this Prophecy can belong but to the ſeventh Trumpet only.

3. The Prophecy of the ſeven Vials doth belong unto the ſeventh

ſeventh Trumpet, therefore that which comes between the beginning of the ſeventh Trumpet, and the ſeven Vials doth belong to the ſeventh Trumpet alſo. Now that the ſeven Vials do belong to the ſeventh Trumpet may appear from hence, that as the ſeventh Seal doth contain ſeven Trumpets, ſo the ſeventh Trumpet by the like proportion doth contain ſeven Vials, and Mr. *Mede* in his Remains, pag. 10. doth implicitly confeſs this Argument to be good, in caſe there be but one Book of Prophecy, and this I have already proved in a ſelect queſtion on the tenth Chapter concerning this ſubject.

4. The myſtery of God doth belong unto the ſeventh Trumpet, as the Angel plainly ſaith, *Rev.* 10. 7. but the parturition of the Woman is the myſtery of God there ſpoken of, *Rom.* 11. 25.

Ob. *In the former Chapter,* v. 15. 17, 18. *there is mention of the Kingdom of Chriſt, and of the time of the dead that they ſhould be judged, and ſhall this Prophecy ſucceed that?*

Anſ. No, it ſhall not ſucceed it but begin it. The converſion of the *Jews* is the inchoation of the Kingdom there ſpoken of as appears v. 10. and the time of the dead in which they ſhall be judged or avenged, ſhall follow thereupon as appears v. 12. but more particularly ch. 14. 7. 13. 15, 16. ch. 15. 1. ch. 16. throughout, ch. 18. 6. 20. 24. ch. 19. 2. 20, 21. all which belong unto the ſeventh Trumpet, and is the execution of what was ſpoken of in general in the former Chapter, in which the ſeventh Trumpet is ſet down in groſs, but in this and the Chapters following at retail. To which may be added that the ſeventh Trumpet is a Woe Trumpet, and there be no Woes belonging to that Trumpet in the former Chapter, but only in the general, therefore the particulars are in the Chapters following.

2. Queſt. *whether this Prophecy doth contemporate with the Prophecy of the two witneſſes, or ſucceed it?*

Anſ.

Anſ. 1. The ſeventh Trumpet doth ſucceed the ſixth, but this Prophecy belongs to the ſeventh Trumpet, and that of the two witneſſes to the ſixth.

2. That which gave occaſion or an opportunity to the buildingof the Temple, and the prophecying of the witneſſes, and removed the impediment thereof, was the ſlaughter of the third part of men which were dwelling at *Euphrates*, and that which gives occaſion or an opportunity to the parturition of the Woman, and removeth the impediment thereof, is the fall of the tenth part of the City, and the judgment on the *Beaſt*; *Rev.* 11. 13. and as the ſlaughter of the third part of Men which were dwelling at *Euphrates*, goes before the prophecying of the witneſſes, as being the occaſion of it by removing the impediments, and affording an opportunity thereunto, ſo the fall of the City, and the judgment on the *Beaſt* goes before the Travail of the Woman, as being the occaſion of it, by removing the impediments, which were or might be a hindrance to it, and affording an opportunity thereupon, whereby it might be brought to paſs. 1 *Theſ.* 2. 6, 7.

3. The Church in building is before the Church builded, but during the prophecying of the witneſſes, the Church is in building, and when the Woman has brought forth her child, the Church is then built.

4. Perſecution and freedom from it cannot contemporate each with other, but in the time of this Prophecy, the Church is under perſecution, and during the prophecying of the witneſſes, the Church is free therefrom until the 1260 days be ended, and then the *Beaſt* doth war againſt the witneſſes, but not before, and though the outer Court be given to the *Gentiles* during the prophecying of the witneſſes, yet the inner court where the Church is, they dare not meddle with.

5. Good ſucceſs, and bad ſucceſs cannot contemporate each with other, but in the former Prophecy the enemy hath ſome

ſucceſs

ſucceſs againſt the Church, for three days and a half, as appears *v.* 9. 11. but in the time of this Prophecy the Dragon hath no ſucceſs at all.

6. The beginning of this Prophecy doth not contemporate with the beginning of the former, nor the end of this Prophecy with the end of the former, therefore the middle, which is the 1260 days in each Prophecy, do not contemporate each with other. Firſt, I ſay the beginning of this Prophecy doth not contemporate with the beginning of the former, for in the beginning of this Prophecy, the Church is under the oppoſition and perſecution of the Dragon, but in the beginning of the former while the Temple is in building, the Church is free. Again, in the end of the former Prophecy, the Church is worſted by the enemy for three days and a half, but in the end of this Prophecy, the Dragon has the worſt of it, and the Church the better.

7. Other differences there be, which ſhew they do not Synchroniſe, as firſt the Church in this Prophecy flies away, in that ſhe ſtands to it and flies not. Again, in this Prophecy the Church is in the Wilderneſs, in that ſhe is without in an open place. And thirdly, in this Prophecy the Church is inviſible, and none but the Dragon knew where ſhe was, but in the other Prophecy the Church is viſible, and the *Beaſt* knew where ſhe was, all which do ſhew that they do not Synchroniſe.

Object. *The days of the two Witneſſes, and the days of the Womans being in the Wilderneſs, are equal in duration, for they be* 1260 *days a piece, therefore they Synchroniſe and contemporate each with other.*

Anſ. The month of *January*, and the month of *March* are equal in duration, for they be one and thirty days a piece, yet they ſucceed one the other, and the month of *February* comes between; and no other is the caſe here: the 1260 days of the Propheſying of the Witneſſes, and the 1260 days of the Womans

mans being in the Wilderneſs are equal in duration, yet the laſt of theſe ſucceeds the former, as the month of *March* doth the month of *January*, and that which follows in the former Prophecy, from the ſeventh verſe to the end of the chapter, comes between.

Object. *But theſe Viſions were preſented both at one time, without ceaſing or intermiſſion, therefore ſeeing they be equal in duration, they contemporate each with other.*

Anſ. Things preſented all at once, at one view, or at one time, may ſucceed one another, witneſs *Nebuchadnezars* Image, *Dan.* 2. and the ſeven heads of the *Beaſt*, *Rev.* 17. 3. 9, 10. 2. Theſe Viſions were not preſented both at once, at one view, or at one time, as *Nebuchadnezars* Image was, *eodem tempore ſimultaneo*, but ſucceſſively and immediately one after another, as *Daniels* four *Beaſts* were *eodem tempore ſucceſſivo*, *Dan.* 7. and look in what order they were revealed, in the ſame ſhall they come to paſs, that is ſucceſſively and immediately one after another, as *Daniels* four *Beaſts* do, *Dan.* 7. 3. *&c.*

Object. *The Womans flight into the Wilderneſs was preſented unto* John *before the Battail betwixt* Michael *and the* Dragon *did begin*, v. 6. *but it ſhall come to paſs afterward, as appears* v. 14.

Anſ. I deny the Antecedent, for the ſixth verſe ſhews that the womans flight into the Wilderneſs, was when her Travel ended, and ſhe had brought forth her Son, and the fourteenth verſe alſo ſhews that her flight into the Wilderneſs was when the Battel betwixt *Michael* and the Dragon ceaſed, and he was caſt forth into the earth, therefore the womans Travel, and the battel betwixt *Michael* and the *Dragon* ended both together, and were preſented unto *John* both together, but could not be ſet down in writing both together unleſs it were collaterally, as was ſhewed *pag.* 118. but ſucceſſively as it is one after another, which is the reaſon that the womans flight is ſet down *v.* 6. after her Travel ended, and repeated again *v.* 14. after the Battel ended.

ed. 2. Suppoſe it to be true that the womans flight into the Wilderneſs was preſented unto *John* before the Battel betwixt *Michael* and the *Dragon* did begin, if this were ſo, then the ſixth verſe is meant of the beginning of the womans flight into the Wilderneſs, and the fourteenth verſe of the ending of it, and if this be ſo, the Battel betwixt *Michael* and the *Dragon* is not *durante puerperio* during the time of the womans Travel, but *durante fuga* during her flight into the Wilderneſs, and if this latter hold good, then things are ſet down in writing as they were revealed, and ſhall come to paſs accordingly in ſuch order as they be written in the Book, no Book of Scripture equaliſing it.

Object. *Three years and a half may ſucceed one another, but 1260 days mentioned in theſe two Prophecies, be ſo many years, and it is not likely that ſo many years ſhould ſucceed one another.*

Anſ. It is not my opinion only, but *Piſcators* in *Apocalyp. Cap. 12. v. 6. Peter Moulins* in his accompliſhment of Prophecies, *pag.* 194. 196. and the late Annotators on *Daniel c.* 7. *v.* 25. who all of them do underſtand by theſe numbers, three years and a half, and no more. Again, the Church is in the Wilderneſs 1260 days together, but the Church never was, nor ever will be in the Wilderneſs ſo many years together. 3. The Church is in ſafety 1260 days, but the Church never yet was, nor ever will be in ſafety from the enemy ſo long a time as 1260 years amount unto. 4. When days be put for years in the Scripture, it is uſually expreſſed or intimated in the Text, as *Numb.* 14. 34. *Ezek.* 4. 6. but here is no mention nor intimation of any ſuch thing; had not God told *Moſes* and *Ezekiel* that a day goes for a year, neither of them would have ſo underſtood it; but now in the *Revelation* God doth not tell us that a day is put for a year, therefore we may not ſo underſtand it. 5. In other Prophecies of Scripture where days are mentioned, we do not underſtand years thereby, as *Numb.* 11. 19, 20. *Dan.* 8. 13, 14.

13, 14. *Jona* 3. 4. *Mat.* 12. 49. *Joh.* 2. 19. and that becauſe God doth not bid us: ſo then where God doth not bid us by days underſtand years, we may not ſo underſtand it; but now in the *Revelation*, God doth not bid us by days underſtand years as he doth in *Numbers* and *Ezekiel*, therefore we may not ſo underſtand it. 6. 1260 days be no more than time, times, and half a time, and that is no more than three years and a half, as the Annotators on *Daniel*, in their firſt Edition do confeſs, and it may be proved by reaſon, for time is one year, times two years, and half a time is half a year, and ſeven times in the Book of *Daniel*, is ſeven years, *Dan.* 4. 16. Again it is ſaid in *Daniel*, that *he ſhall wear out the Saints, and they ſhall be given into his hand until a time, times, and half a time*, *Dan.* 7. 25. but now the Saints were never wearied out ſo long together, neither were they ever given into the enemies hand ſo long a time as 1260 years, nor ever will be. And thirdly, there is an Analogical proportion obſervable in theſe times, for times is double in quantity to time, and time is double in quantity to half a time. But now if by time we underſtand a thouſand, and by times two hundred, and by half a time ſixty, we deſtroy the proportion, for by this reckoning, time is more than times which ought to be leſs by half, and half a time is leſs than half a time, which ought to be juſt ſo much. You will ſay that there is the like inconvenience in applying this number to 1260 days. I anſwer no, for time, times, and half a time is not 1260 days formally but vertually, neither is it ſo many days *diviſim*, but *conjunctim*, my meaning is, time is not a thouſand days, times two hundred days, and half a time ſixty days, but time is a year, times two years, and half a time is half a year, that is, three years and a half in the total. Now becauſe in three years and a half, there be juſt 1260 days, hence it is that theſe times be even in the total, but not in each ſeveral part, as hath been ſhewed. And fourthly, to make theſe times of *Daniel* to amount to 1260 years,

years, they take a ſtrange courſe, for they turn years into days, and days into years again, firſt they turn three years and a half, into 1260 days, and this they may do, for it is all one in the total, but this will not content them, but when they have ſo done, they turn theſe days into ſo many years, and ſay that 1260 days is 1260 years, and this they may not do, for it is not all one in the total. Others take a ſtranger courſe, and by time, times, and half a time, they underſtand three years and a half, as we do, but then by years they mean myſtical years, and what that is they do not tell us, neither can they tell us, for if a myſtical year be a thouſand years, two myſtical years muſt be two thouſand years, and half a myſtical year half a thouſand years, and then we are gone beyond the number, but if by a myſtical year be meant a hundred years, then two myſtical years muſt be two hundred years, and half a myſtical year half a hundred years, and then we are far ſhort of the number. Such inconveniences do they fall into, which turn the Scripture into myſteries, and make a myſtical ſenſe of a *Revelation*. Laſtly, a thouſand years and upward, is a long time, but by 1260 days is meant a ſhort time, yea the whole time of Satans abode upon the earth from the time he is caſt out of Heaven, is but a ſhort time, as appears *v.* 12. and yet that time is much more than the 1260 days we ſpeak of.

3. Queſt. *whether this Prophecy were fulfilled in the Reign of* Nero?

Anſ. 1. This Prophecy was not revealed to *John* till after *Nero*'s Reign, in the time of *Domitian* one of his ſucceſſours as hath been proved ch. 6. *q.* 1. therefore it doth not propheſie of what was done in his Reign.

2. This Prophecy doth belong unto the ſeventh Trumpet, in which the myſtery of God ſhall come to paſs as hath been proved *q.* 1. but *Nero*'s reign did not reach unto the ſeventh Trumpet.

3. This Prophecy ſhall ſucceed the Prophecy of the two witneſſes as hath been alſo proved; *q.* 2. but that Prophecy of the two witneſſes is long after the Reign of *Nero*, as they with whom I diſpute in this Queſtion do confeſs, for they ſay it came to paſs in the Reign of *Adrian*.

4. By the parturition of this Woman, is meant the national converſion of ſome people or other. Now there were ſome perſons converted to the Faith in the Reign of *Nero*, but what is that to the national converſion of a people? The national converſion of the *Romans* came not to paſs till the days of *Conſtantine*, which was long afterward.

5. The firſt general perſecution of the Church was in the days of *Nero*, and if this Prophecy ſhould be meant of it, the perſecution ſpoken of in this place ſhould be the firſt, but the perſecution in the fifth Seal was before this, *Rev.6.9,10,11.*

6. In *Nero*'s perſecution many were ſlain for profeſſing of the Faith, and amongſt them *Peter* was one, and *Paul* another, but in the perſecution here ſpoken of, not any one was ſlain, the *Dragons* power was too weak, as appears *verſ.* 4, 5, 6. 13, 14, 15, 16.

Laſtly, after the parturition of this Woman, the *Dragon* knowes he hath but a ſhort time, but ſince the days of *Nero* to this day the *Dragon* hath had a long time, and how much more is yet to come before the day of Judgement, who can tell?

4. Queſt. *whether this Prophecy be meant of the converſion of the* Jews?

Anſ. 1. The Woman here ſpoken of had upon her head a Crown of twelve Stars, and who ſhould they be but the twelve Tribes of *Iſrael*?

2. The national Church of *Rome* which ſome ſuppoſe to be the Woman here meant, was not converted till the days of *Conſtantine*, all the time before that ſhe was in Travail, and when

when ſhe was converted in his time, ſhe did not flie into the Wilderneſs as the Woman here doth, but was advanced to great honour and proſperity in the World, and the head of that Church was the Emperour himſelf.

3. The *Dragon* with ſeven heads and ten horns, which ſome ſuppoſe to be the Pagan Roman Empire, did no more perſecute the Roman Church after ſhe was converted in the days of *Conſtantine*, but as ſoon as that Church was converted, that Empire wholly ceaſed as Pagan and became Chriſtian, and perſecution ceaſed with it, but here the caſe is otherwiſe, for as ſoon as the *Dragon* is caſt forth of Heaven to the Earth, the perſecution of the Woman doth begin.

4. We read *Dan.* 12. 1. *And at that time ſhall* Michael *ſtand up, the great Prince which ſtandeth for the Children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a Nation, even to that ſame time, and at that time thy people ſhall be delivered*, &c. Now who be meant by *Daniels* people but the *Jews*, and who is meant by the Woman here ſpoken of but *Daniels* people whom *Michael* ſtandeth for?

5. What doth the Angel mean by the myſtery of God, *Rev.* 10. 7. but the converſion of the *Jews*? And when ſhall that myſtery be finiſhed, but when the ſeventh Angel begins to ſound? And when doth this Woman fall in Travail, but at the ſame time too? And if it be ſaid that by the myſtery of God is meant the *end of the world*, and the *ſecond coming of our Lord*, as Doctor *Mayer* doth expound it: To this I anſwer. 1. That the myſtery of God there ſpoken of is the converſion of ſome Church or other, and what Church can we imagine is left unconverted till the ſeventh Trumpet, but the *Jews* only? 2. The converſion of the *Gentiles* is called a myſtery, *Eph.* 3. 3. 4. 6. *Col.* 1. 26. and ſo is the converſion of the *Jews* too, *Rom.* 11. 25. But now the converſion of the *Gentiles* is already, and the Apoſtle ſpeaks of it in both thoſe places as a thing then in being; but

but the converſion of the *Jews* is yet to come, and when ſhall it be finiſhed, but at the beginning of the ſeventh Trumpet, which is the time the Woman here ſpoken of falls in Travail? 3. The converſion of the *Jews* goes before the coming of our Lord, and that which hinders or keeps back the coming of our Lord, is the non-converſion of that Nation, and that which expedites and haſtens the coming of our Lord is the converſion of that Nation as St. *Peter* ſaith in two places, *Act.* 3. 19, 20, 21. 2 *Pet.* 3. 12. and ſeeing in this Prophecy of the ſeventh Trumpet is mention made of the coming of Chriſt, *Rev.* 19. 11. *&c.* We may well conclude the converſion of the *Jews* to be meant in this place which is to go before it. 4. Where ſhall we find the end of the world, or the ſecond coming of our Lord, called a myſtery? The Incarnation is ſo called, 1 *Tim.* 3. 16. but where the end of the world, or the ſecond coming of our Lord is ſo called, it concerns them to ſhew which do affirm it. 5. The myſtery which the Angel meant is declared by God to his ſervants the Prophets in the Old Teſtament, and what do they ſpeak of more than the converſion of the *Jews*, *Eſa.* 11. 11, 12. *Eſa.* 14. 1, 2, 3. *Eſa.* 27. 12, 13. *Jer.* 23. 7, 8. *Jer.* 31. 27, 28. *Jer.* 32. 37, 38. *Jer.* 46. 27, 28. *Ezek.* 37. 16, 17. *Hoſ.* 3. 4, 5. *Joel.* 3. 1. *Amos* 9. 11. 14, 15. *Zach.* 8. 20, 21, 22. with many more the like. 6. The Objection doth ſuppoſe the ſeventh Trumpet is to ſound but one day, and that one day is to be the end of the world; but the Angel ſaith, the ſeventh Trumpet is to ſound more days than one, and the myſtery of God is to be at the beginning of them, *Rev.* 10. 7. Laſtly, it is not ſenſe to ſay the end of the world ſhall be finiſhed, for then an end ſhall have an end; but it is good ſenſe to ſay the converſion of the *Jews* ſhall be finiſhed, or ſhall have an

καὶ δόντος τὸν παρουσίαν, haſtning the coming.

Concerning the converſion of the *Jews*, ſee what Biſhop *Prideaux*, Dr. *Willet*, Mr. *Mayer*, Mr. *Mather* and others have written of that ſubject. See alſo Doctor *Heylins* Coſmography, *lib.* 3. *p.* 95.

an end, that is, an end of conſummation, not of annihilation as the world ſhall, *Rev.* 20. 11.

CHAP. XIII.

The Prophecy of the firſt Beaſt, and his riſing and ſucceſs againſt the Jewiſh *Nation.*

1. THEN I ſaw a wild Beaſt repreſenting a new Empire which ſhall be raiſed by the Devil out of the people and Nations of the world which ſhall be then in arms, conſiſting of the ſame ſeven Kingly heads that the *Dragon* had, and the ſame ten horns, but with Crowns added to them which they had not before. *Rev.* 12. 4.

2. And this Empire ſhall be as cruel againſt the Chriſtian *Jews*, as ever the Greek, or Perſian, or Babylonian Empires were heretofore to that Nation, and cannot ſufficiently be deciphered by one cruel Beaſt alone, but by variety of cruel Beaſts made up together in one, for it ſhall have the body of a ſpeckled Leopard, as the Greek Empire had, and the feet of a cruel Bear, as the Perſian Empire had, and the mouth of a devouring Lion, as the Babylonian Empire had, and to the making up of this Empire, the Devil ſhall reſign unto him his *Militia*, his Imperial Throne, and ſecular authority.

3. But before he be eſtabliſhed in his Throne, there ſhall be ſome oppoſition made againſt the ſetling, and uniting of this Empire, and in the oppoſition one of his ſeven heads ſhall receive a wound by a ſword, to all mens thinking unto death, but his deadly wound ſhall be healed, and after that there ſhall be no more oppoſition, but all the Country far and near

ſhall

ſhall admire at it, and yield ſubjection to the Beaſt without reſiſtance.

4. And they ſhall worſhip the Beaſt as the ſubſtitute of the *Dragon*, and in ſo doing they ſhall worſhip not the Beaſt only, but the *Dragon* alſo, and in worſhipping of him they aſcribe unto him titles of tranſcendent honour, ſaying who is ſo potent as the Beaſt, who is able to war with him?

5. And he ſhall take upon him, and it ſhall be permitted to him to ſpeak great and proud things amounting to blaſphemy, and he ſhall have power to continue three years and a half in great proſperity, and after they are paſt, he ſhall decay from day to day and never come into proſperity any more.

*Dan.*7.8.11.25. *Dan.*11.36.

6. And he ſhall open his mouth wide unto blaſphemy, and ſhall not be afraid to blaſpheme the God of *Iſrael*, and his name and his Church and the *Jewiſh* Nation.

7. And he ſhall be permitted by God to make War againſt the remnant of the Church of *Iſrael*, that ſhall not flie into the Wilderneſs with their brethren, and to overcome them in the War and he ſhall have power over all kindreds, and tongues, and nations, far and near to make them joyn with him, and aſſiſt him in this War.

8. And all the Inhabitants of the Earth both far and near, ſhall worſhip him and yield ſubjection to him, and they that ſhall ſo do, are ſuch whoſe names were never written in the Book of life, which Jeſus Chriſt hath purchaſed by his Blood for all that believe in him.

9. Let every man take heed how he joyneth with the Beaſt, and taketh part with him againſt the Saints whom he warreth with.

10. He that leadeth any of Gods Saints into captivity ſhall himſelf go into captivity, he that ſlayeth any of his people with the ſword ſhall himſelf be ſlain by the ſword, which maketh much

much for the patience and the Faith of the Saints, and is a great encouragement thereunto, and they need not uſe unlawful means for their deliverance, or renounce their Faith to ſave their lives; let them believe and truſt in God, and wait with patience for his help, and he will ſurely viſit them, and work Deliverance for them.

The Prophecy of the ſecond Beaſt, and his Actings and Atchievements, for the ſettling of the firſt Beaſt.

11. And I ſaw another Beaſt which ſhall ariſe from among the people of the Earth, which live a civil life, as the other did from the men that were in Arms, and he ſhall have but one Head, and on that one Head but two Horns, of no great ſtrength and magnitude, but very ſmall, ſhort, and feeble, and can do no hurt therewith; but he ſhall ſpeak like a Dragon, and be a falſe Prophet or Magician, as wicked *Balaam* was, and ſhall do more Miſchief by his Witch-craft than the other by his Arms.

Act. 13. 6. 2 *Pet.* 2. 16.

12. And he ſhall be a chief Officer of the firſt Beaſt to manage his Affairs in his behalf, and he ſhall execute all the ſecular or civil Power and Authority of the firſt Beaſt in his behalf; and he ſhall cauſe the Inhabitants of the Earth, where the Beaſt doth live, to worſhip, and yield Obeiſance to the firſt Beaſt, who received a deadly Wound at his firſt ariſing, and was healed thereof.

13. And he ſhall do great ſigns and wonders, and one of thoſe wonders is that he ſhall cauſe fire to come down from Heaven in the ſight of men, as the true Prophets of the Lord have done, and as the Devil himſelf hath alſo done.

Exod. 7. 11, 22. *Exod.* 8. 7. 2 *King.* 1. 10, 12. *Rev.* 11. 5. *Job* 1. 6.

14. And he ſhall deceive the Inhabitants of the earth through the ſigns and wonders which ſhall be given him to do in behalf

of the other Beaſt; and one of theſe wonders whereby he ſhall deceive them, ſhall be this, that he ſhall ſay to the Inhabitants of the earth, where the Beaſt doth live, that they ſhould make a Molten, or a Carved Image in honor of the Beaſt which had the mortal wound of a Sword, and did live.

15. And he ſhall have power to give not life, but breath to the graven or molten Image of the Beaſt, in ſo much that the Molten or Graven Image of the Beaſt, ſhall ſpeak, and cauſe, and appoint, and command, that as many as will not fall down and worſhip it, ſhall be killed.

Dan. 3. 5, 6, 7. 10, 11, 12. 14, 15. 18.

16. And he ſhall cauſe all, both ſmall and great, rich and poor, bond and free, to take an engagement, or an oath to be true and faithful to the other Beaſt, and receive a viſible mark in their right hand, or in their foreheads, whereby it may be known that they have ſo done.

17. And he ſhall take ſpecial order with the Inhabitants of the earth, that no man ſhall buy or ſell any victuals, or commodities, ſave he that hath taken the engagement or the oath to be true and faithful to the firſt Beaſt, and hath received a viſible mark in his right hand, or in his forehead, in token that he hath ſo done; and this mark which he ſhall receive, is nothing elſe but the name of the firſt Beaſt, or the number of his name imprinted on him.

18. Now here is the myſtery of the buſineſs, here is wiſdom to be ſeen in him that can unfold this riddle, let him that hath skill in the art of numeration count the number of the firſt Beaſt, for it is a number, or a computation that is uſed by man, and may be found out by the art of man, and the number he muſt count to find out the other number which is the true mark, and name of the firſt Beaſt, is *666*, and he that will count this number as it ought to be, muſt not think to do it by addition or ſubtraction, for here

there is no other number which this number can be added to, or ſubtracted from; neither may he think to do it by multiplication or diviſion, for here is no other number which this number *666* can be multiplied or divided by: but it muſt be done by extracting of the root thereof; and he that can perform this work as it ought to be, and compare it with the mark which the ſecond Beaſt ſhall cauſe men to take, ſhall thereby know who the firſt great Beaſt is, and his name to boot, this cannot be done before the Beaſt be come into the World, and his mark be imprinted on his loyal Subjects, and then is the time to perform this work, and not before.

Diſputation IX.

1 Queſt. *whether this Prophecy ſhall contemporate with the Prophecy in the former Chapter, or ſucceed it?*

Anſ. 1. Proſperity cannot contemporate with adverſity, nor the Church in ſafety with the Church in danger; but the woman in the former Chapter, is in proſperity, or at leaſt in ſafety, in the Wilderneſs, as appears *v.* 6. 14, 15, 16. and the Dragon cannot hurt her in that place: but in this Prophecy the Church is in adverſity, and the Beaſt is in proſperity, and doth War with her, and overcome her 42 months together, *v.* 5. 7.

2. The Beaſt is not raiſed by the Dragon till he went to make War with the remnant of the womans ſeed, and he went not from the Wilderneſs to make War with the remnant of her ſeed, till his attempts againſt the woman in the Wilderneſs proved fruſtrate, and ſucceſleſs, *Rev.* 12. 17.

3. The true order of the Prophecy is this. 1. The woman falls in Travel, and the Dragon ſtands before her to devour her child as ſoon as it was born, *v.* 2, 3, 4. 2. *Michael* and his

Angels fight againſt the Dragon, and caſt him forth of Heaven to the earth, that he might not hinder the Nativity of the Child, *v.* 7, 8, 9. 3. The woman bringeth forth, and the Dragon perſecutes the woman, and ſhe flies into the Wilderneſs, *v.* 5, 6. 13, 14. 4. The Dragon ſends a flood of Water after her, to drown her in the Wilderneſs, or drive her out from thence, and the earth opens her mouth, and ſwallows up the flood of water, *v.* 15, 16. 5. the Dragon is angry with the woman, and goes away from the Wilderneſs to the Sea, with an intent to make War with the remnant of her ſeed, *v.* 17, 18. 6. The Dragon raiſeth up the Beaſt mentioned in this thirteenth Chapter, to be his Captain General in this War, *v.* 1. 7. The War begins, and the Saints are overcome 42 months, *v.* 5. 7. 8. After this the Beaſt prevails no more, but decays every day more and more until he come unto his end, *ch.* 14. 16. and 19. this is the order of the Prophecy, and it is to be admired at, that men ſhould ſet their wits againſt it.

4. They which hold this Prophecy to contemporate with the former, think that by the remnant of the womans ſeed whom the Dragon Warreth with, is meant the Children which ſhe bringeth forth in the Wilderneſs; but this cannot be ſo, for the woman in the Wilderneſs is in ſafety, as appears *v.* 14. and the Dragon cannot War with her nor her Children in that deſolate place: and therefore by the remnant of her ſeed, is not meant the Children which ſhe bringeth forth in the Wilderneſs, but the Children which were left behind and were not fled into the Wilderneſs with the woman, and theſe be they whom the Dragon Warreth with, but the other are in ſafety.

Ob. *The* 1260 *days of the woman, and the* 42 *months of the Beaſt are all one.*

Anſ. 30 days in *April*, and 30 days in *June* are all one in quantity,

quantity, yet they ſucceed one another: ſo the 1260 days in the former Chapter, and the 42 months in this Chapter be all one in quantity, yet they ſucceed one another; as *June* ſucceedeth *April*.

Ob. 1260 *Days be ſo many years, and* 42 *months be ſo many years too, and it is not likely that times of ſo long continuance ſhould ſucceed one another.*

Anſ. This objection hath been anſwered twice already, firſt *ch.* 11. and ſecondly *ch.* 12. and now I will anſwer it the third time, and ſay ſomething elſe unto it. 1. I might ſay that *theologia ſymbolica non eſt argumentativa*, myſtical Theology is no ſufficient Argument to build our Faith upon; and if men have nothing elſe to ſay for themſelves but myſtical expoſitions of the Scriptures, it is a ſign that their cauſe is very bad. 2. Times of equal length may ſucceed one another, as appears in the months of the year. So put the caſe that theſe 42 months, and the 1260 days, be ſo many years, yet 'tis poſſible they may ſucceed one another, though not in whole, yet in part; as *Solomon* and *David* reigned fourty years a piece, yet ſome part of *Solomons* Reign was with *David* his Father before his death, and the other part after his death. 3. Where ſhall we find in all the Scripture that a month is put for thirty years? I find in many places where 'tis put for thirty days, as *Jam.* 5. 17. *Heb.* 11. 23. *Luk.* 1. 56. but for thirty years never. 4. The *Revelation* it ſelf doth put a difference between a day, a month, and a year, *Rev.* 9. 15. *which were prepared for an hour, a day, a month, and a year*, where a day is leſs than a month, and a month is leſs than a year. 5. Theſe 42 months is the time of the Beaſts proſperity, and of the Churches great adverſity, but the Church never was nor ever will be in adverſity ſo long, and the ſtrongeſt Beaſt that ever was, was never in proſperity ſo many years together, nor ever will be. 6. By this interpretation of 42 months, one may find out the day of Judgment, and ſome men

men have been very bold in this point, for they make theſe 42 months to laſt unto the day of Judgment, ſo that by this reckoning the Church will be in a ſad and calamitous condition until the day of Judgment; and if they can but tell us one thing more, and that is, when theſe 42 months begin, we may eaſily calculate the day when Chriſt ſhall come to Judgment, which no modeſt man will adventure once to do, ſeeing Chriſt ſaith of it, *Of that day and hour knoweth no man, no not the Angels of Heaven, but my Father only, Mat.* 24. 30. And yet ſuch inconveniences do follow from this interpretation. 7. Will you know the truth of this matter, and be no more deceived with myſtical expoſitions, then take it briefly thus: Theſe 42 months be three years and a half, and no more, and all this time the Beaſt is in proſperity, and makes War againſt the Church of *Iſrael* with good ſucceſs; but as ſoon as this is over, the Beaſts adverſity doth begin, and in the fourteenth Chapter the Angels make a ſlaughter of him, and in the ſixteenth Chapter the Vials of Gods wrath fall upon him in his own Dominions, and in the nineteenth Chapter Chriſt comes himſelf in perſon, and deſtroyes him, and makes a final end of him, *v.* 20, 21.

Ob. *The ſixth Trumpet is before the ſeventh, but the Beaſt here ſpoken of, doth War againſt the Witneſſes in the ſixth Trumpet, before the Prophecy of the Woman and the Dragon doth begin, therefore he is not raiſed in the ſeventh Trumpet, after the Prophecy of the Woman and the Dragon have an end.*

Anſ. This objection were ſomething, if the Beaſt that Wars againſt the Witneſſes, *ch.* 11. and the Beaſt ſpoken of in this Chapter were the ſame, but what if they be not the ſame? what's become of the objection then? Now that theſe Beaſts be not the ſame, may be proved by theſe reaſons. 1. That Beaſt *ch.* 11. aſcends out of the bottomleſs Pit, *Rev.* 11. 7. but this in the thirteenth Chapter out of the Sea, *v.* 1. and the bottom-

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leſs Pit in the *Revelation* is never taken for the Sea, or the element of Water, but for a deep hole in the element of the earth, *Rev.* 9. 1, 2. 11. *Rev.* 20. 1. 3. 2. That Beaſt hath ſeven heads and five of them fall and never riſe again, *Rev.* 17. 10. and this Beaſt hath ſeven heads too, and but one of them is wounded, and that wound is healed again, *Rev.* 13. 3. 3. That Beaſt hath ten horns, but no Crowns upon them, *Rev.* 17. 3. and this Beaſt hath ten horns too, and ten Crowns upon them which the other hath not, *Rev.* 13. 1. 4. That Beaſt hath a woman riding on him, *Rev.* 17. 3. but this Beaſt aroſe out of the Sea, but no woman riding on him, *Rev.* 13. 1. 5. This Beaſt hath another Beaſt with two horns to aſſiſt him, *Rev.* 13. 11, 12. but that Beaſt hath no other Beaſt that we read of to aſſiſt him. 6. That Beaſt is red, of a Scarlet colour all the body over, *Rev.* 17. 3. but the body of this Beaſt is ſpeckled like a Leopard, the feet like a Bears feet, and the mouth like a Lyons mouth, *Rev.* 13. 2. 7. That Beaſt is raiſed twice, *Rev.* 17. 8. but this Beaſt though wounded yet doth riſe but once, *Rev.* 13. 1. 8. The Throne of that Beaſt is *Babylon*, *Rev.* 17. 5. but the Throne of this Beaſt is ſome other place, as may appear if we compare *Rev.* 16. 10. 19. 9. This Beaſt hath a puiſſant Army, and that immediately after *Babylon* is deſtroyed, *Rev.* 19. 19, 20. which cannot well be, if the *Babyloniſh* Beaſt and this Beaſt be all one. 10. That Beaſt hath an eighth head, which in ſome reſpects is to ſucceed the ſeventh, *Rev.* 17. 11. but this Beaſt hath no ſuch eighth head which in any wiſe is to ſucceed the ſeventh. Compare we theſe things together, and it may very well be queſtioned whether the Beaſts be the ſame or no.

2. Suppoſe the Beaſt be the ſame in both places, yet unleſs the head be the ſame too, the objection fails in that reſpect alſo, for the Beaſt hath ſeven heads in all, and one of them may War againſt the Witneſſes in the ſixth Trumpet, and another

nother head be raiſed in the ſeventh Trumpet. Yea, let us go a little further, and ſuppoſe the head be the ſame too in both places, yet this will not prevail neither, for that head may be depoſed in the ſixth Trumpet before the Prophecy of the woman and the Dragon doth begin, and be raiſed again in the ſeventh Trumpet to War againſt the womans ſeed, after the Prophecy in the former Chapter hath an end. Look into *ch.* 17. *v.* 8. and you ſhall find the Beaſt is raiſed twice. *The Beaſt which thou ſaweſt was, and is not, and ſhall aſcend out of the bottomleſs Pit, and go into perdition.* Here you ſee is a time in which the Beaſt *was*, and this time may be the ſixth Trumpet. Here is next a time in which the Beaſt *is not*, and this time may be at the beginning of the ſeventh or at the *exit* of the ſixth before the Prophecy of the woman and the Dragon doth begin. Here is thirdly a time when the Beaſt *ſhall aſcend out of the bottomleſs Pit*, and be again, and this may be the time ſpoken of in this chapter, after the Prophecy in the former chapter hath an end. Now of theſe two anſwers the Reader hath his liberty to chooſe which he liketh beſt, but were I to chooſe my ſelf, I would chooſe the firſt before the ſecond, and that for that very reaſon which is urged in the objection, for the Beaſt hath a being and doth War againſt the Witneſſes in the ſixth Trumpet, therefore he is not raiſed or begins to be in the ſeventh. So that it doth not follow that the Prophecies ſhall not come to paſs in order as they were revealed, or that the Prophecy of this chapter ſhall not ſucceed the Prophecy in the former chapter: but it rather follows that the Beaſts be not the ſame, as was ſaid before.

Ob. *The Kingdom of the Beaſt hath a final end with the ſixth Trumpet*, Rev. 11. 14. *and therefore the Prophecies ſhall not come to paſs in order as they were revealed, nor the Prophecy of this Chapter ſucceed the Prophecy of the former Chapter.*

Anſ. 1. It may be queſtioned whether this Beaſt and that in

ch.

ch. 11. be the ſame as was ſaid before. 2. Whether they be the ſame or no, I deny the Kingdom of the beaſt hath a final end with the ſixth Trumpet, and that for theſe reaſons. 1. Becauſe we read of his Acts afterward, *ch.* 17. 2. Becauſe *Babylon* is not deſtroyed till then. 3. Becauſe the City ſpoken of *ch.* 11. is not *Babylon* but *Jeruſalem*, it is not the ſeat of the beaſt, but of the two Witneſſes. 4. The tenth part of the City falls, and no more, *Rev.* 11. 13. 5. Seven thouſand men are ſlain, and no more, and what is that to a final deſtruction of the beaſt? 6. It is not ſaid that the beaſt was among them. 7. Suppoſe he were among them, and alſo ſlain with them, yet all this will not put an end to the Kingdom of the beaſt, but to one head only, for the beaſt hath ſeven heads in all; and put the caſe that one of them doth die in the time of the ſixth Trumpet, yet another may ſucceed him in the ſeventh, there being ſome interval between, I mean between the death of the one, and the riſing of the other, and ſo that which is ſpoken of the beaſt, *ch.* 11. belongs to the account of the ſixth Trumpet, and that which is ſpoken of him in the chapters following, to the account of the ſeventh.

2 Queſt. *whether this Prophecy were fulfilled in the Reign of* Domitian?

Anſ. 1. This Prophecy was not revealed to *John* till the Reign of *Domitian* was well nigh over, as both *Irenæus*, and *Jerom*, and others do teſtifie, and therefore it doth not Propheſie of what was to be done in his Reign, for if it did, it would have been revealed ſooner, for *Domitian* did not live two years, much leſs three years and a half after this Prophecy was revealed.

2. This Prophecy doth belong unto the ſeventh Trumpet, and therefore ſhall ſucceed all the Prophecies of the former Trumpets, but *Domitian* did not live to ſee any of the former Trumpets finiſhed, and they with whom I deal in this queſtion

confeſs themſelves that the Prophecy *ch.* 11. was not fulfilled till the time of *Adrian*, who began his Reign after *Domitian* twenty years.

3. By the beaſt is not meant the Idol Worſhip as they would have it, but a Kingdom with its King, for by that word is meant both, and ſometimes that word denotes the King, as *Rev.* 17. 11, 12. *Dan.* 7. 17. and ſometimes beſides the King it denotes the Kingdom, as *Rev.* 17. 3. *Dan.* 7. 23. and ſo 'tis taken in this place: and beſides this the Idol-worſhip was ſet up at *Rome* before *Domitians* Reign began, and therefore *John* doth not Propheſie of the riſing of it in the time of his Reign; to which may be added that the beaſt was to continue 42 months, but the Idol-worſhip did continue longer.

4. The head which *John* ſaw as it were wounded to death, is not the Capitol as they ſuppoſe, but one of the Kings of the Empire, as appears by the acception of that word, *Rev.* 17. 10. And beſides this the head was wounded by a Sword, *v.* 14. but the Capitol was burnt by fire, and that fire was cauſed by Lightning from Heaven. To which may be added, that the head here wounded, was wounded but once, but the Capitol was burnt in the time of *Vitellius*, and rebuilt in the time of *Veſpaſian*, and after that burnt again in the time of *Titus*, and rebuilt by *Domitian*; and this healing of the beaſts wound, was a matter of admiration, but the rebuilding of the Capitol after it was burnt, was no matter of admiration, but a feaſible thing.

5. It was given to this beaſt to make War with the Saints, and to overcome them, *v.* 7. which words do imply reſiſtance on the Saints part, but in the perſecution of *Domitian* there was no reſiſtance on the Saints part, the Chriſtians in his days thought it better to fly than to fight.

6. By the ſecond beaſt *v.* 11. is meant ſome famous witch or other, ſuch a one as the Devil never had the like ſince he

was

was a Devil, but this witch cannot be *Apollonius Tyanæus*, as they ſuppoſe, for neither he nor any other ſince his time could do ſuch feats as this witch is ſaid to do, *v.* 12, 13, 14, 15, *&c.*

7. *Domitianus Apollonio infeſtus fuit, & Apollonius Domitiano*, ſaith *Grotius de Antichriſto, pag.* 77. *Domitian* was a hateful enemy to *Apollonius*, and *Apollonius* to *Domitian*, but the falſe Prophet here ſpoken of was the chiefeſt Friend the beaſt had, and uſed all the art he could to eſtabliſh him in his throne, *v.* 12. 14, 15, 16, 17. *Rev.* 16. 13.

8. Neither the beaſt nor the witch here ſpoken of do die a bodily death as other men do, but are both caſt into Hell alive, as appears, *Rev.* 19, 20. but *Domitian* and *Apollonius* died both of them a bodily death, and *Domitian* died firſt, and *Apollonius Tyanæus* afterward, the one died *Anno Chriſti* 98. the other *Anno Chriſti* 99. according to *Baronius*, ſee *Prideaux Hiſtory, pag.* 198.

3 Queſt. *Whether the Prophecy of the firſt Beaſt be fulfilled in the Papacy, and be meant of them?*

Anſ. 1. The firſt beaſt is a ſecular power, but the Pope is an eccleſiaſtical perſon.

2. If the Pope be the ſeventh head of the firſt beaſt, who then is the ſeventh head of the Dragon? for he had ſo many heads before the beaſt began, *Rev.* 12. 3.

3. If the Pope be the ſeventh head of the firſt beaſt, who be the other ſix? Kings, Conſuls, Dictators, Decemvirs, Military Tribunes, and Emperors of *Rome* till *Conſtantines* time were all of them Pagans; but if the Prophecy were fulfilled in the Papacy, all the ſeven heads ſhould be Papiſts, elſe the Prophecy cannot be fulfilled in them. 2. If the ſix firſt heads be Pagans, and the ſeventh head be Popes, the beaſt is more Pagan than Papiſt, and the Prophecy is not fulfilled wholly in the Pagans, nor wholly in the Papiſts, but partly in the one, and

partly in the other, but moſt of all in the Pagans. 3. It cannot be that the ſix firſt heads of the beaſt ſhould be Kings, Conſuls, Dictators, Decemvirs, Military Tribunes, and Emperours, for five of theſe were paſt before the Prophecy was revealed, the Emperours then were, but the beaſt which *John* ſaw riſe out of the Sea, had ſeven heads, whereof none of them were paſt, none of them were preſent, but all of them were then to come, for after the Viſions in the three firſt chapters, *John* had no more Viſions of things preſent, much leſs of things paſt, but only of things that were to come, as the Angel told him, *Rev.* 4. 1. *Come up hither, and I will ſhew thee things which muſt be hereafter*, therefore not heads which were then paſt, nor heads which were then preſent, but heads which were then to come, and if five of theſe heads were then paſt, one were then preſent, it had been ſufficient to have preſented unto *John* the head that was then to come, and no more. And if it be ſaid that the Angel ſpeaking of theſe heads, *ch.* 17. ſaith, *five of them are fallen, one is, and the ſeventh is not yet come*, to this I anſwer that the riſing of that beaſt is not preſented unto *John* in that Viſion, but the deſtruction of the Whore which ſits upon him; and when 'tis ſaid that *five of them are fallen*, this is not to be underſtood Hiſtorically of what was paſt before the Apoſtles days, nor of what was preſent in his days, but prophetically of what ſhould be paſt before, and what ſhould be preſent at the execution of that Prophecy.

4. The beaſt hath not only ſeven heads, but alſo ten horns, and ten crowns upon them, and that at one time, and not ſucceſſively one after another; but where ſhall we find ſo many horns in the Papacy, and ten crowns upon them at one time, and not ſucceſſively one after another.

5. The beaſt *was like a Leopard, and his feet as the feet of a Bear, and his mouth as the mouth of a Lyon*, Rev. 13. 2. Now a Leopard was the emblem of the Greek Monarchy, a Bear the emblem

emblem of the *Perſian* Monarchy, and a Lyon the emblem of the *Babylonian* Monarchy, *Dan.* 7. 4, 5, 6. and therefore this beaſt is made up of all the three, partly of the *Greek*, partly of the *Perſian*, and partly of the *Babylonian* Empires, but the Papacy doth conſiſt of none of theſe, for they were ſecular Monarchies in the Eaſt, but the Papacy is a ſpiritual Monarchy in the Weſt.

6. *One of the Beaſts heads was as it were wounded to death, and his deadly wound was healed*, Rev. 13. 3. but when was any head ſo wounded in the Papacy, and afterward healed, and who ſhould that Popiſh head be? It cannot be ſaid that this was done when the Dragon was dethroned, and caſt forth of Heaven, for the beaſt was not then in being, and not one head only but all the Dragons heads were caſt out of Heaven with him. It cannot be ſaid that this was done when *Conſtantine* became Chriſtian, for that was before the Papacy did begin, and there was not any Popiſh head wounded then, nor any Popiſh head healed at that time. And thirdly the meaning is not that one head was wounded, and another head was healed, but the meaning is, that one head was wounded, and the ſame head was healed. Now the Emperors were one head, and the Popes another head, and it cannot be ſaid that the Emperors were healed when the Popes came up in their room, no more than it can be ſaid that the Kings were healed when the Conſuls did ſucceed them, or that the Conſuls were healed when they were put down, and the Dictators did ſucceed them; and ſuppoſe the Popes ſhould be put down, and the Emperors come up again, it cannot be ſaid that the Popes wound was healed by that means.

7. The beaſt was to continue 42 months, *Rev.* 13. 5. that is three years and a half, as hath been proved in the former queſtions. Now theſe 42 months are not the time of the beaſts continuance, but the time of his proſperity, and no more: but the

Pope

Pope hath lived in proſperity more than 42 months, and many more he is like to live, and therefore he is not the beaſt that here is ſpoken of.

8. They that underſtand this Prophecy of the Papacy, do confeſs that the Pope is not the firſt beaſt but the ſecond, and they underſtand by the firſt beaſt the ſecular power of *Rome*, and by the ſecond the Eccleſiaſtical, and yet in reckoning up the ſeven heads of the firſt beaſt they make the Pope one, and who the ſeven heads ſhould be and leave the Pope out they cannot tell.

4 Queſt. *Whether the Prophecy of the ſecond Beaſt be fulfilled in the Papacy, and be meant of them?*

Anſ. 1. The ſecond beaſt is a ſecular power, as the firſt beaſt is, and a beaſt in Scripture is never taken for any other power than a ſecular, *Dan.* 7. 3, 4, 5, 6, 7. 17. 23. but the Pope is an Eccleſiaſtical power, not a ſecular.

2. If the Pope be the ſecond beaſt, who then is the ſeventh head of the firſt beaſt, for they be two diſtinct perſons, as appears, *Rev.* 13. 11, 12. *Rev.* 16. 13. *Rev.* 19. 20. *Rev.* 20. 10.

3. The ſecond beaſt *doth exerciſe all the power of the firſt beaſt before him*, or in his behalf, *v.* 12. Now that power is a ſecular power, for that beaſt is a ſecular beaſt, as all confeſs. Now what beaſt is there in the World whoſe ſecular power the Pope doth exerciſe in his behalf? This the Pope never did, it is too mean for his ſupremacy who thinks himſelf above all Kings and Princes in the World, to exerciſe the power of another in his behalf, neither will he ever do it, except he ceaſe to be a Pope, and become a Lay-man.

4. The ſecond beaſt *doth great wonders, ſo that he maketh fire come down from heaven upon earth in the ſight of men*, v. 13. and when did the Pope do this, and what ſhould this fire be? It cannot be the holy Ghoſt, as ſome would have it, for he is not at the beaſts command as this fire is, and 'tis a wicked thing for any man

man to think that this wicked Beaſt can bring the Holy Ghoſt down from Heaven when he will. It cannot be meant of Excommunication as others would have it, for that is no wonder as this fire is, but a common thing, and a ſpiritual duty incumbent on the Biſhops and Paſtors of the Church which are not Papiſts. It remains then that this fire is true material fire as that which fell on *Jobs* cattel was, *Job* 1. 16. and this may be done by art Magick, and is one of the great wonders of the ſecond Beaſt that he can make fire come down from Heaven upon earth in the ſight of men to bring them in ſubjection to the firſt Beaſt, which was never yet effected nor attempted by the Pope and his Clergy to bring men in ſubjection to a ſecular power, for which end it is effected here, but is yet to be expected.

5. The ſecond Beaſt *ſaith to the Inhabitants of the earth, that they ſhould make an Image to the Beaſt which had the wound of a Sword and did live. And he had power to give breath unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed*, v. 14, 15. And when did the Pope do this? What Emperor is there in the World whoſe Image the Pope cauſed to be made unto him? When did he give breath to ſuch an Image? And when did he make ſuch an Image ſpeak, and command that as many as would not worſhip it ſhould be killed? and what ſhould this Image be but a Molten or a Carved Image, as *Nebuchadnezzars* Image was? Look we all the Scripture over, and we ſhall never find an Image made by man (as this Image of the Beaſt is) taken for any other Image than a Molten or a carved Image, as *Nebuchadnezzars* Image was, *Dan.* 3. 1, 2, &c. and becauſe the Pope never did this, the Prophecy is not fulfilled in him.

6. The ſecond Beaſt *cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or ſell ſave he that had the mark or the name of the Beaſt, or the number of his name*, v. 16, 17. And when

vvhen was this fulfilled in the Papacy? To this 'tis ſaid that this mark is nothing elſe but the promiſe of obedience; to which I anſwer. 1. That the Beaſts mark is ſomething elſe beſides the Promiſe of obedience to the Beaſt, for the promiſe of obedience is a common thing between King and Subject all the World over, but the mark of the Beaſt is peculiar to the Beaſt alone. 2. The promiſe of obedience is made unto the Beaſt, but the mark of the Beaſt is received from the Beaſt, not impoſed on the Beaſt, *v.* 16. 3. Suppoſe a man hath promiſed obedience to the Beaſt how ſhall it be known that he hath ſo done? And when he comes into a Market or a Fair to buy or ſell, how ſhall it be known that he hath promiſed obedience to the Beaſt, except he have his mark to diſtinguiſh him from others? For the reaſon why the mark is given, is that ſuch perſons may be known from others, and no man is to buy or ſell that is without it, and this is a courſe which the Pope never took as yet, nor is ever like to do, and if he ſhould do ſuch a thing hereafter, yet he were not the Beaſt, for the Beaſt did it at his firſt riſing out of the earth which the Pope did not.

7. *Let him that hath underſtanding count the number of the Beaſt, for it is the number of a man, and his number is 666*, v. 18. But what is this to the Papacy? Count the number while you will, and ſee whether you can find the Papacy therein? Some think to find the number in the word λατῖνος, A Papiſt may as well ſay that he hath found it in the word πιπὶν, but both of them in vain, for if you write the vvord perpendicularly in this manner every letter is a numeral, and the total is *666*, but if you write the word collaterally in this manner λατῖνος, the letters are not numeral, but ſyllabical, and they ſerve to make up a vvord or the name of a man, and not *666*, nor any other number, λ by it ſelf is 30, and λα is 31, but λατ is nothing, and λατι is nothing & ſo joyn the vvhole vvord λατῖνος altogether, and it is nothing elſe but the name of a man, and not any number at all.

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And if a man were to write 666 in Greek letters, he wou'd not ſet it down in the letters of the word λατεῖνος but in the ſame letters that the Apoſtle doth, and they are χξς, and in no other. 2. Suppoſe it ſo to be as you would have it, write the word λατεῖνος how you will, collaterally or perpendicularly, and let it go for 666 which way ſoever it be written, yet what is this to the purpoſe? for what Pope or Popiſh Emperor was ever called by this name? 2. When was any man marked with this name, as they are with the Beaſts name? 3. Men do not mark their Cattel with all the letters of their names, but with the firſt letters only, and the Greek word χάραγμα which is here uſed doth ſignifie ſuch a mark as men put upon their Cattel, now the firſt letter in the word λατεῖνος, is the Greek letter λ, and that ſtands for 30 and no more, and if λατεῖνος were the name of the Beaſt, and he to mark his Cattel with it, or any other for him, his mark would be the letter λ, and no more. 4. We are not bid to count the Beaſts name to find out his number, but to count his number to find out his name thereby. Now they that count the letters in the word λατεῖνος, take a contrary courſe, they ſuppoſe the Beaſts name to be λατεῖνος, and when they have ſo done, they count his name to find out his number, and not his number to find out his name as they ought to do, and how know they that λατεῖνος is the Beaſts name? A Papiſt may as well ſay that τειτὰν is his proper name, for that is as much 666 as the word λατεῖνος. 5. It is a point of underſtanding, or of excellent skill in numeration to count the number of the Beaſt, but to count the number of the letters in the word λατεῖνος is no ſuch excellent skill in numeration, a young Scholar in Arithmetick may do that, and yet have no excellent knowledge in that Art. 6. To count the number 666 is to extract the root thereof, for it can be done no other way, as was ſhewed in the Paraphraſe; but to count the number in the word λατεῖνος, is to do it by addition, and it can be done no other way, no nor that

way neither, for it can be done no way at all. 7. Will you know the mark of the Beast, and the name of the Beast, and the number of his name? indeed you must go another way to work than hitherto hath been gone, and the way that you must go, is this, 666 is not *numerus numeratus*, the number of the Beast counted to our hand, but *numerus numerandus* the number to be counted by us. Now the way to count this number is, not by addition or subtraction, for here is no other number which this number can be added to, or subtracted from, neither is it to be done by multiplication or division, for here is no other number which it can be multiplied or divided by; therefore to count that number, is to extract the root thereof. Now what is the root of 666 but 25 or 26, כה or יו in Hebrew Letters, κε or κς in Greek letters? And when you see a Beast with seven Heads, and ten Horns, and another Beast with one head and two Hornes, like a Lamb, to exercise all his civil power and authority in his behalf, and cause his Subjects to be marked in their right hand, or in their foreheads with the Capital or Acrostick Letters of his name, and the letters of that mark be in numeration, 25 or 26, then he is the Beast that here is propheſied of, and because this hath not been done in the Papacy, this Prophecy is not fulfilled in them, but is yet to be expected. Hitherto I have shewed you who the Beast is not, I will now discover unto you who the Beast is.

5 Quest. *Whether this Prophecy be meant of the persecution of the* Jews *after their Conversion*?

Ans. 1. This Prophecy is to come to pass in the time of the seventh Trumpet, as hath been proved, *q.* 1. and the mystery of God, by which is meant the Conversion of the *Jews* shall come to pass at that time too, *Rev.* 10. 7.

2. What is meant by the woman in the former Chapter but the Nation of the *Jews*? and wherefore is this Beast raised by the Devil, but to make War against the remnant of her seed, *Rev.* 12. 17?

3. We

3. We read in *Daniel* that the little Horn who is thought to be the Beaſt here ſpoken of, *made war with the Saints and prevailed againſt them, Dan.* 7. 21, 22. 25. Now who are meant by the Saints in *Daniel* but the *Jews*?

4. We read in the ſame Book that *Daniels* people ſhall *be in great trouble, ſuch as never was ſince there was a Nation, Dan.* 12. 1. Now from whom ſhall they have this trouble if not from the Beaſt here ſpoken of?

5. We read in the Prophet *Micah*, *According to the days of thy coming out of the Land of* Egypt *will I ſhew unto him marvellous things, the Nations ſhall ſee and be confounded*, &c. Micah 7. 15, 16. Now the plagues which ſhall fall upon the Beaſt are many of them the very ſame for kind with the plagues of *Egypt*; therefore as the plagues of *Egypt* fell upon them for the wrong they did unto the *Jews*, ſo the plagues which ſhall light upon the Beaſt, ſhall fall upon him and his people for the perſecution of that Nation.

6. After the parturition of the woman in the former Chapter, *v.* 12. the Devil knows he hath but a ſhort time, and therefore the Beaſt who is raiſed by him afterward has but a ſhort time too. Now if we look upon the Beaſts which are in the world at this time whether *Turks* or any other, they have continued a long time, and therefore this prophecy is not meant of any of them, but remains to be expected upon the *Jews* Converſion.

7. The Beaſts which now are in the world came to their height and eminency by long and tedious wars and by the ruines of other Nations, but this Beaſt is raiſed on a ſudden by the Devils art and policy, as you may read *v.* 2. 4. and there are ſuch ſtrange courſes taken, ſuch witchcraft and inchantment uſed, ſuch ſigns and wonders ſhewed, ſuch cunning and deceitful tricks invented, and ſuch a ſtrange mark impoſed by the ſecond Beaſt to make men adhere unto the firſt Beaſt, as

you may read *v.* 12, 13, 14, 15, 16, 17. as never yet was known take them all together at the riſing of any Beaſt ſince the world began to this very day, nor will be till the *Jews* Converſion and the riſing of this enemy of theirs, the Beaſt here ſpoken of.

The concluſion therefore is, The Antichriſt of St. *John*, St. *Pauls* Man of ſin, and the Beaſt here ſpoken of be not all one. The Antichriſt of St. *John* be the falſe Chriſts that our Saviour ſpeaks of in the Goſpel *Mat.* 24. 24. which ſhould ſtart up before and after the deſtruction of *Jeruſalem*, 1 *Joh.* 2. 18. 22. and 4. 3. 2 *Joh.* 7. The Man of ſin ſpoken of by St. *Paul* is avouched by ſome and denied by others to be the Pope of *Rome*, of which ſee thoſe that have written on that ſubject. But the firſt Beaſt here ſpoken of is a Heathen King or Emperour raiſed by the Devil to war againſt the *Jews* after their Converſion, and the ſecond Beaſt is a Witch as *Balaam* was, raiſed by the Devil and imployed by the firſt Beaſt as *Balaam* was by *Balak* to help him and aſſiſt him and do mighty things for him and for his ſettlement in his Kingdom, *v.* 12, 13, 14, 15, 16, 17. and for the ruine of the *Jewiſh* Nation. *Chap.* 16. 13, 14.

CHAP. XIV.

The Prophecy of the Virgin Company.

1. THen was preſented unto me in a Viſion what ſhall come to paſs after the three days and a half allotted to the Beaſts proſperity ſhall be ended, and I ſaw a Lamb repreſenting Jeſus Chriſt ſtand on Mount *Sion*, and with him an hundred

dred forty and four thouſand of the Jewiſh Nation (ſpoken of before but to another purpoſe in the ſeventh Chapter,) who notwithſtanding the power and prevalency of the Beaſt ſhall boldly profeſs the Name of Chriſt and have it and his Fathers Name beſides legibly written in their Foreheads.

2. And I heard a voice out of Heaven as the ſound of many Waters and as the ſound of a great and mighty Thunder, and after that the voice of Harpers making pleaſant Melody with their Harps.

3. And they ſung a new Song before the Throne of God, and before the four living Creatures, and before the four and twenty Elders, which Song ſhall be ſung by none that be upon the earth but by the one hnndred forty and four thouſand which ſhall be redeemed from the reſt that be upon the earth.

4. Theſe be they which ſhall not be defiled with Women for they ſhall be Virgins and unmarried Perſons; theſe be they which ſhall wait and attend upon the Lamb as a Lifeguard doth upon their Prince whitherſoever he ſhall go, theſe ſhall be redeemed from the reſt of men as being the firſt Fruits to God and to the Lamb of the *Jewiſh* Nation.

5. Theſe be they which ſhall be without guile, fraud, and deceit, and without ſtain of hainous ſin in the ſight of God.

The Proclamation of the firſt Angel.

6. And I ſaw an Angel flie in the midſt between the Heaven and the Earth, with a commiſſion to preach, proclaim, and make known and publiſh the everlaſting Goſpel of Jeſus Chriſt to the inhabitants of *Judea* and to every Nation and Kindred and Tongue and People that ſhall be therein.

7. Saying and proclaiming with a loud voice as he ſhall flie along, Fear God and give him Glory, for the hour of his Judgment is come and will ſhortly fall on all that fear not him, worſhip not the Beaſt, nor yeild obeiſance unto him in the way

way that he goeth in oppoſition to the Goſpel of Jeſus Chriſt, but worſhip him alone that made the Heaven and the Earth and the Sea and the Fountains of Waters.

The Proclamation of the ſecond Angel.

8. And another Angel followed after him proclaiming and ſaying, *Babylon* is fallen, is fallen, meaning thereby that ſhe ſhall ſhortly fall and come to nought, becauſe ſhe made all Nations drink of the bitter Wine of her ſpiritual Fornication.

The Proclamation of the third Angel.

9. And the third Angel followed after them proclaiming and ſaying with a loud voice, If any worſhip the firſt Beaſt or his carved Image, or take an Oath to be true and faithful unto him, and receive a mark in their right hand or in their Foreheads in token that they have ſo done.

10. The ſame ſhall drink of the bitter VVine of the wrath of God without mixing any thing therein to allay the ſharpneſs of it, and ſhall be tormented with Fire and Brimſtone in the ſight and preſence of the Holy Angels, and in the ſight and preſence of the Lamb.

11. And the ſmoke of their torment ſhall aſcend for ever, and never have an end, and they ſhall be tormented Day and Night without ceaſing or intermiſſion, which worſhip the firſt Beaſt or his carved Image, or take an engagement to be true and faithful unto him and receive the print of his Name in token that they have ſo done.

12. Here will be the tryal of the patience of the Saints which are living in *Judea* when the Beaſts engagement comes among them, then it will be known who they be which keep the Commandments of the Lord their God and the Faith of Jeſus Chriſt, and will not engage unto the Beaſt though they periſh for refuſing.

13. Then I received a command from Heaven ſaying unto me, Write for the conſolation and encouragement of theſe faithful

ful men which ſhall ſuffer at this time, Bleſſed are the dead which die for the Faith of Jeſus Chriſt, and for profeſſing of the ſame, and they need not doubt thereof, for the ſpirit ſaith ſo, which is the ſpirit of truth, and cannot lye, and herein their bleſſedneſs doth conſiſt, they ſhall reſt from their labours, miſeries, calamities, pains, and dolours which they ſuſtained in this life, and the reward and recompence of their Faithful ſervice ſhall follow after them as ſoon as they be dead.

The firſt Judgment on the Beaſt.

14. Then an Angel ſhall ſit upon a white Cloud, in the likeneſs of a young man with a Golden Crown upon his head, and a ſharp ſickle in his hand, to execute a heavy Judgment upon the Beaſt, and his men.

15. And another Angel ſhall come out of the Temple, and ſay unto the Angel which ſhall ſit upon the Cloud, Thruſt in thy ſharp ſickle, and cut down the people which belong unto the Beaſt, for the time is come for thee to cut them down, becauſe their ſins are now ripe.

16. And as ſoon as this commiſſion ſhall be given, the Angel ſhall thruſt in his ſharp ſickle upon the earth, and the people which belong unto the Beaſt ſhall be cut down as the Corn is when it is full ripe.

The ſecond Judgment on the Beaſt.

17. And after this Angel ſhall have done his work, God ſhall ſend another Angel from the Temple with another ſharp ſickle to execute another heavy Judgment upon other perſons belonging to the Beaſt in like manner as the former Angel did.

18. And another Angel ſhall come out from the Altar, which hath power over fire to Plague the earth therewith when God will have him, and he ſhall cry unto the Angel which hath the ſharp ſickle, ſaying unto him, Thruſt in thy ſharp ſickle, and cut down ſome other people of the earth which belong unto the Beaſt, becauſe their ſins are alſo ripe.

19. And

19. And the Angel ſhall make no delay, but thruſt in his ſharp ſickle into the earth, and cut down the other people which belong unto the Beaſt, and caſt them into the great Wine-preſs of the wrath of God Almighty, and ſqueeze the blood out of them as Grapes are ſqueezed in a Wine-preſs.

20. And the place where this execution ſhall be wrought, ſhall be in *Judea* without *Ieruſalem*, and the blood of the ſlaughter be ſo great that it ſhall reach even to the Horſes Bridles in height for the ſpace of a thouſand and ſix hundred furlongs in length.

Diſputation X.

1 Queſt *Whether this Prophecy doth contemporate with the Prophecy in the former Chapter, or ſucceed it?*

Anſ. 1. Proſperity cannot contemporate with adverſity, but in the former Chapter, the beaſt is in proſperity, *v.* 7. and in this Chapter the Beaſt is in adverſity, *v.* 15, 16, 17, 18, 19, 20. therefore,

2. Good ſucceſs in War, and bad ſucceſs therein cannot contemporate each with other, but in the former Prophecy the Beaſt hath good ſucceſs in War for 42 months together, and in this Prophecy the Beaſt hath bad ſucceſs therein, and a lamentable ſlaughter is made of him two times one after another, as appears *v.* 15, 16, 17, 18, 19, 20.

3. Riſing, growing, and increaſing, cannot contemporate with dying, falling, and decaying; but in the former Chapter the Beaſt is riſing, growing, and increaſing, till he come unto his height, and in this Chapter and thoſe which follow, the Beaſt is dying, falling, and decaying, till he come unto his end.

Ob. *The Virgin company are ſo called becauſe they were not defiled with Harlots, v.* 4. *therefore they fall into the meretricious times of the Whore of* Babylon.

Anſ.

Anſ. Whether they be called Virgins for that reaſon, or becauſe they were unmarried perſons as St. *Jerom* thinks, I liſt not to inquire at this time; it is ſufficient to ſay, that this Chapter ſpeaks not of the firſt times of the Virgin Company, nor of the firſt times of the Whore of *Babylon*, but of her declining times only, as appears *v.* 8.

Ob. *Of this Virgin Company, be they which proclaim the fall of* Babylon, v. 8. *and deterr men from worſhipping the Beaſt or his Image, and from receiving his mark,* v. 9.

Anſ. Be they of the Virgin Company or no which Proclaim the fall of *Babylon*, it makes no matter? be it ſo or otherwiſe, it is not done by them at *Babylons* firſt and proſpering times, but in her latter and declining days only.

Ob. *Theſe be the called, and choſen, and faithful Soldiers of the Land, and (if I may ſo ſay) his life guard, by whom he wageth War with the horns of the Beaſt, and at length gets the Victory againſt them,* v. 4. and *ch.* 17. 14.

Anſ. This Victory is not gotten in the firſt and proſperous times of the beaſt, for then he gets the Victory of the Saints, *Rev.* 13. 7. but in his latter and declining times only.

Ob. *The Virgin Company be the bands of Faithful Soldiers, which oppoſed the Beaſt, and adhered unto the Lamb when others of the World forſook him, and received the Character of the Beaſt; therefore either theſe oppoſed the Beaſt at his firſt beginning, or elſe the Lamb had none on his ſide to oppoſe him at that time.*

Anſ. The beaſt was raiſed to make War againſt the remnant of the womans ſeed, *Rev.* 12. 17. ſo that they be the men which oppoſed him at the firſt, and were overcome by him, *Rev.* 13. 7. but the Virgin Company are they which oppoſe him in his latter and declining days, and get the Victory againſt him.

Ob. *The beaſt and the Virgin Company do contemporate in their ends, for they both end together, and that is, when the Hiſtory of the Palm-bearers doth begin,* Rev. 7. 9. 14.

Anſ. Whether the Hiſtory of the Palm-bearers doth begin or no, when the Hiſtory of the beaſt and the Virgin Company doth end, I think it needleſs to inquire at this time, for the preſent I confeſs that the beaſt and Virgin Company do end their race together, but I deny that they begin their race together, but whether they doe or no, this Chapter ſpeaks not of it, for it ſpeaks only of the firſt declining of the beaſt, and not of his firſt beginning, nor of his final end.

Ob. *The Virgin Company are ſealed,* ch. 7. *before any of the Trumpets do begin, and wherefore are they ſealed at that time, but that they might ſet themſelves againſt the beaſt at his firſt beginning?*

Anſ. They are not ſealed for that end that they might ſet themſelves againſt the beaſt at his firſt beginning, for there were others to oppoſe him then, *Rev.* 12. 17. but that they might be preſerved from the ſtorms of the enſuing Trumpets, *Rev.* 9. 4. and they are not called forth againſt the beaſt till his declining age doth come.

Ob. *By this reckoning the Virgin Company are before the beaſt, and before any of the Trumpets too, for they are ſealed under the ſixth ſeal* ch. 7. *before the Trumpets do begin, and ſix of the Trumpets are expired before the beaſt in the former Chapter doth begin.*

Anſ. In reſpect of their ſealing they are before the Trumpets, and ſo before the Beaſt too, but in reſpect of their actings ſpoken of in this Chapter, they ſucceed the 42 months of the former Chapter.

2 Queſt. *Whether this Prophecy be a prediction in groſs of what ſhould come to paſs from* Domitians *time to* Conſtantines *?*

Anſ. 1. The Prophecy in the former Chapter is not a prediction of what ſhould come to paſs in the time of *Domitian,* as hath been ſhewed, *ch.* 13. *q.* 2. therefore this Prophecy is not a prediction of what ſhould come to paſs from *Domitians* time to *Conſtantines.*

2. The Prophecy in the former Chapter is a prediction of the perſe-

perſecution of the *Jews* after their Converſion by the Beaſt and falſe Prophet there ſpoken of, as hath been alſo ſhewed, *ch.* 13. *q.* 5. therefore as the perſecution of the *Jews* is yet to be expected, ſo is the fulfilling of this Prophecy to be expected alſo.

3. Here is a prediction of a hundred fourty and four thouſand Sealed perſons, ſtanding altogether on Mount *Sion*, with the Lamb having his and his Fathers name written in their foreheads, but there were no ſuch men ſo qualified as theſe were in every point in the time of *Conſtantine*, nor betwixt his time and *Domitians*; read what is ſaid of theſe men, *ch.* 7. *q.* 1, 2, 3. and in this Chapter, *q.* 3. and tell me where ſhall we find ſuch men ſo qualified as theſe were in every point, and ſo many of them gathered together in one body as theſe were, ſince the days of *Domitian*, to this day.

4. This Prophecy is to be fulfilled in the time of the Beaſt, as appears, *v.* 9. 10, 11. Now this Beaſt as they interpret the heads thereof, doth not reach beyond *Domitian*; for the Beaſt hath but ſeven heads, and no more, and the firſt of theſe, as they ſay, is *Claudius*, and the laſt is *Domitian*, and therefore it doth not extend ſo far as to the days of *Conſtantine*.

5. Here is no perſecution Propheſied of in this Chapter, except it be, *v.* 12. 13. Now this perſecution is to be in the time of the Beaſt for refuſing his Mark, and not Worſhipping his Image, and therefore not between his time and *Conſtantines*.

6. Here is an immenſe effuſion of the Enemies blood Propheſied of, *v.* 20. *And the Wine-preſs was troden without the City, and blood came out of the Wine-preſs, even unto the Horſe bridles, by the ſpace of a thouſand and ſix hundred furlongs.* But there was no ſuch ſlaughter in the time of *Conſtantine*, and *Maxentius*; yea take we all the Souldiers of *Maxentius*, and add we *Conſtantines* unto them, and ſuppoſe we every man of them to be ſlain on both ſides, it will not amount nor come near to ſo vaſt a ſlaughter as here is ſpoken of. To which may be added, that

the deſtruction of *Maxentius* and his Army was in *Italy*, but the Wine-preſs here ſpoken of, is without the City, that is, without *Jeruſalem in Iudæa*, and the blood that came out of the Wine-preſs, was up to the Horſe-bridles in height, for the ſpace of a thouſand and ſix hundred furlongs in length, when as *Maxentius* and a good part of his Army were drowned in the water. *Euſebius l.* 9 *c.* 9. *Socrates l* 1. *c.* 2.

3 Queſt. *Who be meant by the Virgin Company, and for what cauſe be they ſpoken of in this place?*

Anſ. 1. The two Witneſſes of which before *ch.* 11. be not any of the Virgin Company here ſpoken of, for both of them were ſlain at one time by the beaſt there ſpoken of, but none of theſe were ſlain by him; yea they were therefore Sealed that they might be preſerved, *Rev.* 7. 3. *Rev.* 9. 4. Again the Propheſie of the Witneſſes is ended before the ſeventh Trumpet doth begin, but theſe are all alive, and ſing a ſong on Mount *Sion* after the ſeventh Trumpet is begun, *Rev.* 14. 1, 2.

2. The Woman in the Wilderneſs is not the Virgin Company mentioned in this place, for the woman was not converted till the beginning of the ſeventh Trumpet, but theſe were all of them the Servants of God, before any of the Trumpets did begin, *Rev.* 7. 3. 2. The woman is the Nation of the *Iews* converted to the Faith, but theſe are but the firſt fruits of that Nation, *Rev.* 14. 4. 3. The woman is a Church of men, women, and Children, but theſe are all of them young men which never knew a woman, *Rev.* 14. 4. 4. The woman fled into the Wilderneſs for ſafety, but theſe were never in the Wilderneſs, but ſtand on Mount *Sion* with the Lamb, without fear, what the beaſt can do unto them, *Rev.* 14. 1. 5. The woman has to deal with the Dragon, and he with her before the beaſt begins, *Rev.* 12. 3. 4. 12. but theſe have no dealing with the Dragon, but with the beaſt his ſucceſſour after the Dragons time is over, *Rev.* 15. 2.

3. The

3. The Virgin Company be not the remnant of the womans ſeed mentioned before, *ch.* 12. 17. for the womans ſeed was overcome and ſlain by the Beaſt, *Rev.* 13. 7. but none of theſe were ſlain by him, but all of them ſing a ſong that they eſcaped, *Rev.* 14 3. *Rev.* 15. 2, 3.

The Virgin Company be the ſame perſons that are mentioned before, *ch.* 7. 4. as both the number of the perſons, and the Seal in their foreheads do Demonſtrate. And the reaſon why they are ſpoken of again in this place is, to ſhew what became of them, and how it fared with the Beaſt and them. For *ch.* 7. it is ſaid that they were Sealed, and this was done before any of the Trumpets did begin, and *ch.* 9. *v.* 4. they are ſecured from the Locuſts, but what became of them afterward, from that time to this, is not any where declared until now, they did not periſh in the time of the ſix Trumpets, but did outlive them all, they were not ſlain by the Beaſt that is mentioned, *ch.* 11. as the two witneſſes were, they did not fly into the Wilderneſs, as the woman did, *ch.* 12. they were not ſlain by the Beaſt that came out of the Sea, as the remmant of the womans ſeed was, *ch.* 12. 17. *ch.* 13. 7. what became of them then? did they adhere unto the Beaſt, and receive his mark? No neither, for they had the Lambs name, and their Fathers name written in their foreheads, but the Beaſts name they had not, *ch.* 14. 1. and yet for all this they eſcaped from the Beaſt, and did not periſh under him, but ſing a ſong for their deliverance, as in this and the next Chapter is declared, *Rev.* 14. 3. *Rev.* 15. 2, 3.

Ob. *Marriage is honourable in all, and the bed undefiled, but Whore-mongers, and Adulterers, God will Judge,* Heb 13. 14.

Anſ. Notwithſtanding this text of Scripture, I cannot think that theſe were married perſons, for there is a moral undefilement oppoſed to Fornication and Adultery, and in this ſence it is, that marriage is called the bed undefiled, but beſides this there is a legal undefilement ſpoken of in Scripture, *Exod.* 19. 15.

1 *Sam.*

1 *Sam.* 21. 4, 5. 1 *Cor.* 7. 5. and it is opposed to carnal Copulation, and in this sense it is, that these were not defiled with women, for they be Virgins that are unmarried persons which had not known a woman.

Ob. *Let the Husband render unto the Wife due benevolence, and likewise the Wife unto the Husband,* 1 Cor. 7. 3. *but it is not likely that the Apostle would exhort them unto that, which should defile them.*

Ans. Married persons be not morally defiled, as Whoremongers, and Adulterers are, which sin against the seventh Commandement, but yet they are legally defiled, as the texts of Scripture before cited do declare, *Exod.* 19. 15. 1 *Sam.* 21. 4. 5. 1 *Cor.* 7. 5. Thus a woman in the time of her separation is not morally unclean, but legally she is, *Lev.* 12. 2. *Lev.* 15. 19. and so is a man, whose seed departeth from him, *Lev.* 22. 4. *Deut.* 23. 10, 11.

Ob. *Then the Patriarchs, Prophets, and Apostles did not follow Christ, for all of them were Married, except* Paul, *and* John.

Ans. There is a general way of following Christ, which is common to all believers, and that is by Faith, and a holy Life; and thus the Patriarchs, Prophets, and Apostles followed Christ: but besides this, there is a special way of following Christ, which is peculiar to these Virgins only, and that is in the office of a Souldier in his Conquest of the Beast, which the Patriarchs, Prophets, and Apostles were not called unto.

Ob. *Then all that are converted, both of* Jews *and* Gentiles *in the time of this ungodly Beast, shall be Virgins only.*

Ans. Coversion is a Common thing to all believers, but to follow Christ in his Wars against the Beast with good success, is peculiar to these Virgins only.

Ob. παρθένοι *be Virgins of the Female sex, therefore if ye take the words properly, these Virgins shall be only maids, and not men.*

Ans.

Anſ. παρθένοι may be uſed of both Sexes, as the Apoſtle doth, 1 *Cor.* 7. 25. but in this place it is meant of Males only, as the context doth declare. Had it been ſaid, *theſe were not defiled with men*, it had been meant of Females only, but in regard 'tis ſaid, *theſe were not defiled with women*; he that hath but half an eye may ſee it is meant of Males only.

Ob. *Then all that be Virgins according to the fleſh, ſhould follow Chriſt.*

Anſ. All that are Converted follow him carefully, 1 *Cor.* 7. 32. but to follow him in the way, and calling of a Souldier in his Conqueſt of the Beaſt, is peculiar to theſe Virgins only.

Ob. *By this reckoning, not one among a thouſand of the Popiſh Clergy ſhould follow Chriſt, for they be not real Virgins, but Whore-mongers, and Adulterers well-nigh all.*

Anſ. No Compariſon to be made between theſe Virgins, and the Papiſts, for theſe were not defiled with women, as ſome of the Papiſts are, *and theſe are they which follow the Lamb whitherſoever he goeth*, which the Papiſts do not.

Ob. *Then* Jerome *himſelf ſhould be excluded from following Chriſt, becauſe he was no Virgin, as he confeſſeth in his Apology to* Pammachius. Virginitatem in cœlum fero, non quia habeam, ſed quia magis miret quod non habeo. *I extol Virginity up to Heaven, not becauſe I have it, but becauſe I admire the more that I have it not.*

Anſ. Exclude him from following Chriſt the common way which all believers go, and ye do him wrong, exclude him from a Souldier of Jeſus Chriſt in his Wars againſt the Beaſt, and ye do him none. 2. *Jerome* did not err in thinking theſe were Virgins, neither did he err in that he was a married man, as his words imply he was, but he erred in this, in placing merit in Virginity, where God hath placed none.

Ob. *All believers, both married, and unmarried, are ſo joined*

unto

unto Chriſt as members to their head, that they cannot be parted from him, Joh. 17. 24. 1 Theſ. 4. 16.

Anſ. All believers are united unto Chriſt in the common way of Union, and that is by the ſpirit on Gods part, and by Faith on mans part, but to be the lifeguard of the Lamb (which the expreſſion to follow the Lamb whitherſoever he goeth, doth allude unto) or to be *triarii milites* his ableſt, and his choiceſt Souldiers in his Wars againſt the Beaſt, is a ſpecial way of Union and proper to theſe Virgins only.

The Concluſion therefore is, The Virgin Company for their number be 144000. neither more nor leſs; for Nation they be *Jews*, and not *Gentiles*; for Religion they be Chriſtians, and holy Chriſtians too; for age they be young and not old; for Sex they be Males, and not Females; for ſtate of life they be Virgins, and not married perſons; for office and calling they be Souldiers, the Victorious Army of the Lamb, by whom he Wars againſt the Beaſt, and gets the Victory againſt him, *Rev.* 15. 2. *Rev.* 17. 14. And it is very likely that this Virgin Company were not bodied into an Army until now, and that when they were Sealed, *ch.* 7. they lived diſperſedly about the Country, ſome in one place, and ſome in another place, ſome in one Nation, and ſome in another Nation, and ſo they continued until now; by which means they were leſs diſcernable, and little notice taken of them in the former Trumpets, and there is nothing ſpoken of them in thoſe Trumpets, ſave that they were Sealed and preſerved from harm: but this is the firſt time that they were bodied into an Army, which the Beaſt hearing of, he preſently makes againſt them, where he is well rewarded for his pains; and the firſt time his men are reaped as Corn is reaped in the Field; and the ſecond time his men are ſlaughtered, and cut down in cluſters, as Grapes when they are fully ripe, as in the latter end of this Chapter is declared, ſee more of theſe Virgins, *ch.* 7. *q.* 1, 2, 3, 4.

CHAP.

CHAP. XV.

The seven Vials.

1. AND I had another Vision of Gods heavy Judgments upon the World, as great and marvellous as any of the former, and methought I saw seven Angels, with seven other plagues, which were to fall upon the World, but chiefly upon the Beast and his obsequious Servants; and they be the last Plagues that shall fall upon them, because in them the wrath of God is executed to the full.

2. And methought I saw a Sea of Glass, or something like unto it, mingled with fire, and the 144000 that obtain Victory over the first Beast, and over his Image, and over his mark, or which is all one, over the number of his name, stand at the Glassie Sea as the *Israelites* heretofore, when they had gotten Victory over *Pharaoh* and his hoast, stood at the red Sea with the harps of God in their hands, to praise the Lord therewith.

3. And they shall sing a song of praise for their Victory over the Beast, after the Pattern of the song, which *Moses* and the *Israelites* did sing upon their Victory over *Pharaoh* and his hoast, and they shall add to that song, the song of Jesus Christ, in which they shall praise God to this effect. *Great and marvellous are thy works, Lord God Almighty, just and true are thy dealings with the Sons of men, thou King of Saints.*

4. Who shall not fear thee, and give Glory to thy name, for thou only art holy, and none besides thee, therefore all Nations shall come and worship thee, for thy Judgments are manifest, and all the world may see that they proceed from thee.

5. And after this I looked, and behold the Temple of the Tabernacle of Testimony, the Holy of Holies, the special place of Gods presence in Heaven shall be opened.

6. And out of it ſhall come the ſeven Angels, which have the execution of the ſeven laſt Plagues, very glorioufly apparelled with pure and white linnen, and girt about the paps with Golden Girdles.

7. And unto the ſeven Angels ſhall be given ſeven Golden Vials, full of the Plagues and wrath of God which liveth for evermore.

8 And the Temple it ſelf ſhall be filled with ſmoak, in token of Gods heavy wrath and vengeance, which ſhall be ſo terrible, and unſupportable, that none ſhall be able to enter into the Temple, where the repreſentation of Gods wrath ſhall be, until the ſeven Plagues of the ſeven Angels ſhall be executed to the full.

CHAP. XVI.

The Prophecy of the firſt Vial.

1. THEN the ſeven Angels ſhall have Commiſſion from God, to pour out the ſeven Vials of his fierce wrath upon the people of the earth, ſucceſſively one after another.

2. And the firſt Angel ſhall pour out his Vial upon the dry Land, and thereupon a very grievous, noiſome, painful, malignant ulcerous ſore ſhall fall upon the men, which ſhall take the oath of Allegiance to the firſt Beaſt, and receive his mark, or yield obeyſance to his Image, as heretofore there fell a grievous ſore upon the *Ægyptians*, but this which ſhall fall upon the Beaſts obſequious Servants, ſhall be far more grievous, painful, and malignant, then that which fell upon the *Ægyptians*.

Exod 9.8,9,10, 11.
Deut. 28. 35.

The

The Prophecy of the second Vial.

3. And the second Angel shall pour out his Vial upon the Sea, and it shall be turned into blood, and that blood shall be like the putred blood of a dead man, after it hath been for certain days out of his body, and every creature which liveth in that Sea shall dye.

Exod 7.17,18, 19,20,21. *Rev.* 8. 8.

The Prophecy of the third Vial.

4. And the third Angel shall pour out his Vial upon the Rivers, and Fountains of Waters which run through the Beasts Dominions, and they shall be turned into blood, as the Waters of *Ægypt* were.

Exod 7.17,18, 19,20,21. *Ps.* 105.29. *Rev.* 8.10. *Rev.* 14.17.

5. And the Angel which hath power over the Waters, hereupon shall say, righteous art thou O Lord, and holy, because thou bringest such Judgments on them as are suitable to their sins.

6. For they shed the blood of thy Saints, and Prophets, and thou shalt give them blood instead of Water to be their drink.

7. And another Angel shall also say, right so O Lord, right so it is and ought to be, just and righteous are thy Judgments, very fit and suitable for such bloody persons, be thy Plagues.

The Prophecy of the fourth Vial.

8. And the fourth Angel shall pour out his Vial upon the Sun, and yet the Sun shall not be the object of Gods wrath, but the instrument thereof, and it shall be given to this Angel, or to this heavenly body to torment men with fiery heat, and they shall be the objects of this Vial, and the Plague thereof is burning heat.

9. And they shall be tormented with scorching heat from the influence of the Sun, and blaspheme that potent God, who hath power to inflict such exquisite Plagues as these upon them, and

ſhall inflict them at this time, and yet their hearts ſhall be obdurate as the heart of *Pharaoh* was, and ſhall not repent them of their ſins, and give God glory, as by theſe Plagues they ſhould have learned to do.

The Prophecy of the fifth Vial.

10. And the fifth Angel ſhall pour out his Vial upon the imperial Seat and Throne of the Beaſt, and his Kingdom ſhall be full of darkneſs, as the Land of *Ægypt* was, and it ſhall be ſuch a darkneſs as ſhall be felt, and they ſhall gnaw their tongues for the grievous pain thereof.

Exod. 10. 21.

11. And blaſpheme the God of Heaven, becauſe of their pains, and their ſores, ſo exquiſite, vehement, and malignant ſhall they be, and yet for all this, repent not of their deeds.

The Prophecy of the ſixth Vial.

12. And the ſixth Angel ſhall pour out his Vial upon the great and famous River *Euphrates*, and cauſe the Water of the River to be dried up, as the River *Jordan*, and the red Sea heretofore were; and this ſhall be done for this end and purpoſe, that a broad and dry way may be made and prepared for the Kings, which be on the Eaſt ſide of *Euphrates*, to paſs over to the Weſt ſide thereof, to their own deſtruction.

13. And when the Devil and the firſt Beaſt, and the ſecond Beaſt, the falſe Prophet or Magician, ſhall perceive that a broad and eaſie way is made for them to paſs over, they ſhall call for three unclean Spirits, which ſhall be ready at their call, and come as eaſily unto them, as 'tis for them to ſpeak and call for them.

Act. 13. 6.

14. And theſe unclean Spirits be in truth the Spirits of Devils, and very Devils indeed, working miracles as they go, to perſwade men the better to do what they would have them do, and they be to go to the Kings of the earth, and of all the Country, and Nations Eaſtward that be up in Armes, to this end and purpoſe, that they may gather them together to deſtroy the *Jews* at one blow,

blow; but God ſhall turn it to their own deſtruction, and they ſhall all of them be overthrown themſelves in the laſt Battel they ſhall fight, which hereupon is, and ſhall be called the Battel of the great day of God Almighty.

15. Now look unto your ſelves, ye People of the Eaſt Country, that ye joyn not with theſe War-like men againſt the *Jews*, to your own undoing; for behold what Chriſt ſaith unto you, I will come ſuddenly upon you, as a Thief commeth ſuddenly on a man when he leaſt of all thinketh on it, bleſſed is he that looketh to himſelf, and doth not joyn or go along with theſe men to his own deſtruction. 2 *Chron.* 19. 2. 2 *Chron.* 20. 35, 36, 37.

16. So theſe unclean Spirits ſhall prevail with theſe Kings and Nations of the Eaſt Country, and perſwade them to paſs over Armed to the other ſide of *Euphrates*, and go along together to this great Battel, and they ſhall gather themſelves together to a place, which at the accompliſhment of this Prophecy, and for ever afterward, ſhall be called in Hebrew *Armageddon*, where what ſhall become of them, and what ſhall be the iſſue of this matter ſhall be declared in the next Vial. Rev. 19 20. 21.

The Prophecy of the ſeventh Vial.

17. And the ſeventh Angel ſhall pour out his Vial into the aire, and all that is to be done, ſhall now be done before this Vial endeth.

18. And firſt of all, there ſhall be thunders, and lightnings, and a great earth-quake, the like was not known before, ſince men were upon the earth, ſo mighty an earthquake, and ſo great.

19. And the great Imperial City of the Beaſt ſhall be divided into three parts, and the Cities of the Nations fall, and great *Babylon* ſhall come into remembrance before God, that he may give her to drink of the bitter cup of the fierceneſs of his

his wrath, which ſhall now, and not till now, be put in execution.

20. And every Iſland in the Sea ſhall be removed out of his place, and the Mountains in the main Land ſhall not be found.

21. And a great hail ſhall fall from Heaven upon men, and every ſtone thereof ſhall be about the weight of a Talent, and yet for all this, they ſhall not repent them of their wicked deeds, but increaſe their ſins the more, and blaſpheme the God of Heaven, becauſe of the hail, for the Plague thereof ſhall be exceeding great.

Diſputation. XI.

1 Queſt. *Whether the Prophecy of the ſeven Vials ſhall ſucceed the Prophecy of the Harveſt, and the Vintage, in the fourteenth Chapter?*

Anſ. 1. The laſt Plagues ſucceed the firſt, but the ſeven Vials are the ſeven laſt Plagues, *Rev.* 15. 1. and therefore the Harveſt and the Vintage of the fourteenth Chapter, are the firſt.

2. The Virgin Company obtain Victory over the Beaſt, before any of the Vials do begin, *Rev.* 15 2. and therefore the ſeven Vials do not begin the ruin of the Beaſt, but it was begun before, and the ſeven Vials are added to it to bring up the rere, and put a final end unto him.

Ob. *The ſixth Trumpet puts an end unto the Beaſt,* Rev. 11. 13. *and therefore the ſeven Vials which put an end unto him too, do contemporate with it.*

Anſ. I deny the Antecedent, for the ſeventh Trumpet puts an end unto the Beaſt, and not the ſixth, *Rev.* 11. 18. *Rev.* 19. 19, 20, 21. Secondly that deſtruction *ch.* 11. *v.* 13. is but of 7000 men,

men, and no more, and therefore 'tis but a partial deſtruction of the Beaſt, and not a total.

Ob. *But whether it be total, or partial, it is before the Harveſt, and the Vintage of the fourteenth Chapter, and therefore the Harveſt, and the Vintage are not the firſt Plagues.*

Anſ. This is very true, if the Beaſt be the ſame, and the heads the ſame in both places, but it may be queſtioned, whether the Beaſt *ch* 11. be the ſame with the Beaſt, *ch.* 14. *v.* 9. and if they be, yet the deſtruction *ch.* 11. may befal the Beaſt in the time of one head, and the Harveſt, and the Vintage, *ch.* 14. in the time of another head.

Ob. *The wound which the Beaſt received*, ch. 13. *v.* 3. *is before the Harveſt, and the Vintage*, ch. 14. *and therefore they be not the firſt Plagues.*

Anſ. That wound doth not belong to the ruine of the Beaſt, but was a ſtop and a hinderance to his ſetling for a time, but no part of his deſtruction after he is riſen. 2. That wound is before the 42 months of his proſperity, but after they are ended, the firſt beginnings of his ruine are the Harveſt, and the Vintage, *ch.* 14. and the ſeven Vials which follow after, are the conſummation of it.

Ob. *The Harveſt is the end of the World*, Mat. 13. 39.

Anſ. The general Harveſt at the day of Judgment is the end of the World, and that is the Harveſt Chriſt means, *Mat.* 13. 30. but the Harveſt *Rev.* 14. 15. is a particular Harveſt of the Beaſts men, and no more.

Ob. *The Harveſt, and the Vintage are both one, and therefore they ſucceed not one another.*

Anſ. The general Harveſt, and the general Vintage are both one, and the reapers are the Angels in general, *Mat.* 13. 39. but the Harveſt *ch.* 14. is a particular Harveſt, and the Vintage, a particular Vintage, and one Angel has a hand in reaping of the Harveſt, and another in gathering of the Vintage, *Rev.* 14. 14. 17.

2 Queſt.

2 Queſt. *Whether the Prophecy of the ſeven Vials be literally, or myſtically to be underſtood?*

Anſ. 1. A *Revelation* cannot be a myſtery, for a *Revelation* is a manifeſtation of things that before were hidden and ſecret, but a myſtery is, when things are hidden, and ſecret ſtill, but the Prophecy of the ſeven Vials, is a ſpecial part of a *Revelation.*

Dan. 2. 28. *Mat.* 10. 26. *Luk.* 8. 17. *Rom.* 16. 25, 26. *Col.* 1. 26.

2. Where there is a myſtery in the *Revelation*, it is uſually interpreted, as the firſt Chapter, and the ſeventeenth do demonſtrate, but here is no interpretation of any myſtery in the Vials.

3. No Scripture is myſtically to be underſtood, *ſine evidente neceſſitate*, without evident neceſſity, but here is no neceſſity, much leſs an evident one, ſo to underſtand it.

4. Where a literal ſenſe may ſtand, that which is furtheſt from the letter is the worſt, but here a literal ſenſe may ſtand. For 1. It is not repugnant to any Text of Scripture. 2. It is not contrary to any Article of the Chriſtian Faith. 3. There is no iniquity therein. 4. There is no abſurdity at all doth follow therefrom, therefore it is literally to be underſtood.

5. The Plagues of *Ægypt* are literally to be underſtood, but the ſeven Vials are for the moſt part the ſame for kind with the Plagues of *Ægypt*. The firſt Vial anſwers to the Boyl breaking forth with blaines upon man and Beaſt, throughout all the Land of *Ægypt*; and what man will ſay that that Boyl is myſtically to be underſtood? The ſecond and third Vials anſwer to another Plague of *Ægypt*, where all the Water in the River was turned to blood, *Exod.* 7. 20, 21. and what living ſoul will ſay that that is myſtically to be underſtood? The fifth Vial anſwers to the darkneſs, which fell upon the Land of

Exod. 9. 9.

Ægypt

Ægypt for three days together, *Exod.* 10. 21, 22, 23. and what underſtanding is ſo dark, as to underſtand that darkneſs myſtically? The laſt Vial anſwers to the hail which fell upon the Land of *Ægypt*, *Exod.* 9. 22, 23, 24. and who will ſay that that hail is myſtically to be underſtood? only the fourth and ſixth Vials differ in kind from the Plagues of *Ægypt*, but the reſt that are mentioned in this Chapter, are the ſame with theirs.

6. From the myſtical interpretation of the Vials, many abſurdities will follow. As 1. It makes the Prophecy but a common Prophecy, and to ſpeak of things ordinary and accuſtomed; when as the literal ſenſe makes it a Prophecy extraordinary, and to ſpeak of things not uſual nor accuſtomed, ſuch as never were but in the Land of *Ægypt*, and they that were in *Ægypt* though the ſame for kind were not ſo grievous as theſe Vials are like to be. 2. It makes the Scripture a noſe of Wax, which a man may turn which way he will, one may turn it one way, and another may turn it another way, and there be well nigh as many interpretations of the myſtical ſenſe, as there be writers on the *Revelation*. 3. It ſubjects the Scripture to our vain luſts, and humours, and gives every one liberty to interpret it as his humour leads him. 4. It makes the Scripture mean not what it ſpeaks, but what men would have it mean. 5. It makes men interpret the *Revelation* of themſelves or of their own party, and of the times wherein they live, and the good things they think are ſpoken of themſelves, and the evil things of their enemies. 6. It turns the Scripture into nonſenſe, what ſenſe is it to ſay, that by the *earth* in the firſt Vial, is meant the loweſt of the People, as if an Ulcer could not fall upon the higheſt, as well as upon the loweſt? What ſenſe is it to ſay, every living ſoul died in the *Sea*, that is, in the extent and compaſs of the Papal power and Juriſdiction, when as there be five Vials to fall upon ſome men afterward? What ſenſe is it to ſay, that the *dark-*

ness in the fifth Vial is meant of spiritual darkness, as if they were not spiritually dark before that or any other of the Vials did begin? What sense is it to understand by the Kings of the *East* in the sixth Vial the Kings of the West, and by the River *Euphrates*, which is a River in the East to understand the Popes revenues in the West, and by the drying up of that River, to understand the draining away the Popes revenues in the West? these and many more absurdities do follow from the mystical interpretation of the Vials.

Ob. *If we take the Earth, Sea, Rivers, and Fountains of Waters &c. in a literal sense, how should a Vial of wrath poured out on these, be any bit more prejudicial (without a miracle) to Gods enemies then his Friends, who partake of the benefit of these in common with the other?*

Ans. 1. Did not *Moses* sprinkle the ashes of a Furnace towards Heaven, and it became dust upon the Earth, and after that a boyl breaking forth with blaines upon man and Beast, *Exod.* 9. 10. and was not this more prejudicial to Gods enemies then his Friends? Again did not *Moses* smite the waters in the River, and they became blood, *Exod.* 7. 20, 21. and was not this more prejudical to the *Ægyptians*, then to the *Israelites*? So thirdly did not *Moses* stretch forth his hand toward Heaven, and there was a thick darkness in all the Land of *Ægypt* three days, *Exod.* 10. 22, 23. and was not this more prejudicial to Gods enemies then his Friends? And Lastly, did not *Moses* stretch forth his hand toward Heaven, and the Lord rained hail upon the Land of *Ægypt*, *Exod.* 9. 23. and was not this more prejudicial to the *Ægyptians* then the *Israelites*? And if God could do all this, and much more in *Ægypt* in a literal sense, why can he not do the like in other Countries without prejudice to his own People? 2. Whereas 'tis said (without

Et quæcunque Joannes discitutim Domini vidit in Apocalypsi, inveniet easdem plagas universaliter accipere gentes, quas tunc particulatim accepit Ægyptus. Irenæus adversus Hæreses, lib. 4. c. 50.

out a miracle) we ſay that God in every one of theſe Vials works a miracle, as he did in *Ægypt*; and we further ſay, that God hath promiſed to do the like again in other Countries, *According to the days of thy comming out of the Land of Ægypt, will I ſhew unto him marvellous things, the Nations ſhall ſee, and be confounded*, &c. Micah. 7. 15, 16. 3. Whereas 'tis ſaid that they partake of the benefit of theſe in common with the other, it is nothing ſo at this time, for the Saints do not live in the Beaſts Dominions at this time, or in that part of them where the Vials fall, for they were either ſlain or fled out of his Dominions before any of the Vials did begin. *Rev.* 12. 6. 14. *Rev.* 13. 7. *Rev.* 16. 6. *Rev.* 18. 4.

Ob. *Did ever Rivers and Fountains of waters literally ſhed the blood of Saints, or did God ever in way of revenge give them blood to drink?*

Anſ. Did men never read the Book of *Exodus*? Did ever the Rivers and Fountains of *Ægypt* literally ſhed the blood of the *Iſraelites*? Yet God turned them to blood as a Plague on the *Ægyptians*, *Exod.* 7. 17, 18, 19, 20, 21. and no other is the meaning here. *The third Angel poured out his Vial on the Rivers and Fountains of Waters, and they became blood*, v. 4. and wherefore is this done, but in way of revenge upon the men, that they might not have the benefit of the waters, as heretofore they had, and that becauſe *they* (that is the men which drank of thoſe waters) *ſhed the blood of the Saints, and the Prophets, and thou haſt given them* (that is the men) *blood to drink.*

Ob. *The Book of* Exodus *is a Hiſtory, but the* Revelation *is a Prophecy, and therefore may not be compared each with other.*

Anſ. A Prophecy may be compared with a Hiſtory, in reſpect of the matter, though not in reſpect of the time, for the matter of a Prophecy, may be the matter of a Hiſtory when it is fulfilled, like as the matter of a Hiſtory was the matter of a Prophecy before

Mat. 2. 6. 18.
Mat. 3. 3.
Mat. 8. 17.
Mat. 21. 5.

fore it was fulfilled, the difference many times is not in reſpect of matter, but in reſpect of time. A Prophecy is the relating of a thing to come, and a Hiſtory is the relating of a thing paſt, but the thing related may be materially the ſame in both, 2. The Book of *Exodus* is both a Hiſtory, and a Prophecy; for the words in *Exodus* 7. 20, 21. are a Hiſtory of turning the waters into blood, but the words, *v.* 17, 18. are a Prophecy of it before hand. So again the words in *Exodus*, 9, 10, 11. are a Hiſtory of the Boyl which fell upon the *Ægyptians*, but the words *v.* 8, 9. are a Prophecy of the Boyl before it came to paſs. So thirdly the words in *Exodus* 10. 22. are a Hiſtory of the darkneſs that was in *Ægypt*, but the words *v.* 21. are a Prophecy thereof, and therefore the compariſon in all the three places with the Vials of the *Revelation* is very fit and ſuitable each to other.

Ob. *How can a Vial be poured on the Sun, and not on the Saints which live under it? or how can the Sun torment men with fervent heat, and the Saints not be tormented by it?*

Anſ. 1. The fire which ſlew the men which caſt the three Children into the midſt of the burning fiery Furnace, did no hurt to the three Children which were caſt therein, *Dan.* 3. 22 25. 2. The Lightning from Heaven may ſlay one man, and not another; yea, two men may Travel in the Field together, and one of them be ſlain by Lightning, and the other not; one Houſe may be ſet on fire by Lightning, and not another; and one Tree may be blaſted at ſuch a time, and not another. 3. One man and his Family may be viſited with a Feaver in a hot Summer ſeaſon, and his next neghbours Houſe or his Family may eſcape. 4. The Pſalmiſt ſaith, *the Sun ſha'l not ſmite thee by day, nor the Moon by night*, Pſ. 121. 6. this ſtrikes the objection quite dead, one man may be ſmitten by the Sun, and not another, though they live both of them near together. 5. The Sun is more predominant in one Country then another, ſo that the Beaſt and his men may be ſcorched by the Sun, and the Saints which are fled

out.

out of his Dominions, may escape. 6. The Beast would not suffer any of the Saints to live in his Dominions in peace, he slew as many of them as he could come by, and after they were dead, and the rest fled away, these Vials fell upon them. 7. They that interpret the Vials mystically, say that by the *earth* one sort of men is meant, by the *Sea* another, by the *Rivers and Fountains of Waters* a third, and by the *Sun* a fourth, yet all of these be wicked men: now if the Vials can distinguish between one wicked man, and another, so that one wicked man is punished under one Vial, and not another, why can they not as well distinguish between a wicked man, and a good, though understood in a literal sense? 8. The Angels are the pourers forth of these Vials, and they can so order and dispose of them, that they shall fall only on the wicked, and not upon the good. 9. And lastly the persons plagued in these Vials be not expressed in the first words, but in the last: for instance, *the first Angel poured out his Vial on the earth*, the persons plagued be not denoted in these words, but in the next, *and there fell a noisome and grievous sore upon the men which had the mark of the Beast.* So in the second Vial, *the second Angel poured out his Vial on the Sea, and it became as the blood of a dead man*, the persons plagued, be not included in these words, but in those which follow, *and every living soul died in the Sea*, and so onward of the other Vials except the fifth, the last words express the persons plagued, and the first express the Creature or the Instrument which it pleased God to use in bringing of the Plague upon them.

3 Quest. *Whether the Kings of the East be the Jews?*

Ans. 1. The *Jews* are no where called Kings, much less the Kings of the East in all the Scripture, and therefore, why should any one think they are here.

Because here is mention of Euphrates, *and the Kings of the East in the sixth Vial, it may probably be gathered from thence, that the Vials shall be poured out upon the People which dwell on the other side of* Euphrates *Eastward, and the Plagues of the Trumpets shall fall upon the People which dwell on this side of* Euphrates *Westward.*

2. The

2. The King of the South is ſo called, *Dan.* 11. 6. becauſe he lives and Reigns in the South, and the King of the North is ſo called in the ſame place, becauſe he lives and Reigns in the North, and therefore the Kings of the Eaſt are ſo called, becauſe they live and Reign beyond *Euphrates* in the Eaſt: now the *Jews* do not Reign there, neither do they live there at this time, for *Judea* where they now are, *Rev.* 14. 1. I mean at the execution of this Prophecy) is not beyond *Euphrates* in the Eaſt, but on this ſide of *Euphrates* in the Weſt, *Mat.* 2. 1.

3. The Kings of the Eaſt, as the words import, be many Kings of many Nations, but the *Jews* are but one Nation, and no more.

4. The Kings of the Eaſt are in proſperity, but the *Jews* are in adverſity at this time, and ſhall not be ſetled in proſperity until the Battel of the great day of God Almighty ſhall be over.

5. We read *Ezekiel* 38. 8, 9. *After many days thou ſhalt be viſited, in the latter years thou ſhalt come into the Land that is brought back from the Sword, and is gathered out of many People againſt the Mountains of* Iſrael *which have been always waſt, but it is brought forth out of the Nations, and they ſhall dwell ſafely all of them, thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a Cloud to cover the Land, thou and all thy bands, and many People with thee.* Therefore the Kings of the Eaſt be not the *Jews*, but rather they be ſome of thoſe Kings, that ſhall joyn with *Gog* and *Magog* againſt the *Jews* after their Converſion.

6. We read *Joel* 3. 2. 9, 10, 11, 12. *I will alſo gather all Nations, and will bring them down into the Valley of* Jehoſhaphat, *and will plead with them there for my People, and for my Heritage* Iſrael, *whom they have ſcattered among the Nations, and parted my Land. Proclaim ye this among the* Gentiles, *prepare War, make up the mighty men, let all the men of War draw near, let them come up. Beat your Plow-ſhares into Swords, and your Pruning hooks into Spears, let the weak ſay I am ſtrong. Aſſemble your ſelves, and come all ye Heathen,*

and

and gather your ſelves together round about: thither cauſe thy mighty ones to come down O Lord. Let the Heathen be wakned and come up to the Valley of Jehoſhaphat, *for there will I ſit to Judge all the Heathen round about.* And this doth alſo ſhew that the Kings of the Eaſt be not the *Jews*, but they be the *Gentiles* that ſhall ſet themſelves againſt the *Jews* after their Converſion.

7. We read *Rev.* 19. 19. *And I ſaw the Beaſt, and the Kings of the earth, and their Armies gathered to make War againſt him that ſat on the Horſe, and againſt his Army.* Now againſt whom were theſe Kings gathered but againſt the *Jews*? Therefore the Kings of the Eaſt be not the *Jews*, but they be the Kings of the Earth that ſhall joyn with the Beaſt and falſe Prophet, againſt the *Jews* in the laſt expedition they ſhall make againſt them.

8. I urge the Text where the Kings of the Eaſt are expreſly ſpoken of, *Rev.* 16 12. *And the ſixth Angel poured out his Vial upon the great River* Euphrates, *and the water thereof was dryed up, that the way of the Kings of the Eaſt might be prepared.* Now who be theſe Kings of the Eaſt? Read the next verſes and they will tell you. *And I ſaw three unclean Spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet. For they are the Spirits of Devils, working miracles, which go forth unto the Kings of the earth, and of the whole World, to gather them to the Battel of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue* Armageddon. Therefore the Kings of the Eaſt be not the *Jews*, but they rather be the Kings of the earth, and of the whole world, or ſome of them whom the Frogs are ſent unto, to gather them to the Battel of the great day of God Almighty. And it is likely that the caſe may ſtand thus. The Armies of the Beaſt and falſe Prophet being overthrown in two onſets, which they made againſt the Sealed *Jews* in the latter end of the fourteenth Chapter; they know not how to raiſe another Army to make a third onſet but by calling other Kings to help them, therefore as ſoon as they have notice

tice that the waters of *Euphrates* are dried up, they ſend in all haſt to the Kings of the Eaſt which are beyond *Euphrates* to aſſiſt them, who finding a commodious paſſage through *Euphrates*, the waters of the River being dried up, they conſent unto it, and joyn with the Beaſt and falſe Prophet, againſt the *Jews* in this laſt expedition.

Ob. *But againſt this expoſition of the Kings of the Eaſt one objection may be made, and it is this, the Prophet* Eſai *ſaith, that they which paſs over* Euphrates, *be the* Jews, Eſa. 11. 15, 16. And the Lord ſhall utterly deſtroy the Tongue of the *Ægyptian* Sea, and with his mighty wind ſhall he ſhake his hand over the River, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry ſhod. And there ſhall be a high way for the remnant of his People which ſhall be left from *Aſſyria*, like as it was to *Iſrael* in the day that he came up out of the Land of *Ægypt*. *Now is not this Prophecy the ſame with St.* Johns? *Is not this River which* Eſai *ſpeaketh of, the River* Euphrates? *Be not the men which ſhall paſs over dry ſhod, the remnant of his People that ſhall be left from* Aſſyria? *And who be they but the* Jews?

Anſ. This Argument were ſomething worth if this Prophecy of *Eſai* were the ſame with St. *Johns*? Or if the River which *Eſai* ſpeaketh of were *Euphrates*, but we have cauſe to think that that River is not *Euphrates*, but the River *Nilus*, as may appear partly from the ſeven ſtreams which *Nilus* is known to have, and partly from joining it with *Ægypt*, where 'tis known that River is, ſo that the meaning of the Prophecy is, that the River *Nilus* ſhall be dried up in the ſeven ſtreams thereof which run through the Land of *Ægypt*, and the Tongue of the *Ægyptian* Sea, that is, of the Red Sea near unto the Land of *Ægypt* ſhall be dried up too, as it was in the days of *Moſes*, *Exod.* 14. 29. to this end and purpoſe that the *Jews* which are in thoſe Countries may paſs into *Judæa* without impediment, ſo that this Prophecy is not the ſame with St. *Johns*, but is very likely to come to

paſs

pass before St. *Johns* doth, and before any of the Vials shall begin.

4 Quest. *Whether* Babylon *and the Throne of the Beast be all one? If they be, whether the Beast be in possession of it at the time of the destruction of it?*

Ans. 1. The Throne of the Beast came in remembrance before God, at the execution of the fifth Vial, but *Babylon* came not in remembrance before God, till the execution of the seventh Vial.

2. The words in the seventh Vial. *And great* Babylon *came in remembrance before God, to give unto her the cup of the Wine of the fierceness of his wrath.* v. 19. imply that no Plague fell on *Babylon* till the seventh Vial, and the words *Rev.* 18. 7, 8. imply the same, but a Plague falls on the Throne of the Beast in the time of the fifth Vial, *v.* 10. and therefore *Babylon* and the Throne of the Beast be not the same.

It is likely that the Throne of the Beast mentioned in the fifth Vial, is a City beyond Euphrates *in the East: Babylon is a City on this side of* Euphrates *in the West.*

3. The great City mentioned in the seventh Vial, and *Babylon* there mentioned likewise, are two distinct places, and it is very likely that the great City is the Throne of the Beast mentioned in the fifth Vial, and *Babylon* is some other place.

4. The Beast that is mentioned in the fifth Vial, and the Beast that is mentioned, *c.* 17. are not the same Beast as hath been shewed by probable Arguments, *c.* 13. *q.* 1. *pag.* 163 and therefore it is likely that their Thrones are not the same.

5. But suppose the Beasts be the same, and their Thrones the same, yet a Question may be made, whether *Babylon* be in the Beasts Possession at the time of the destruction of it, and that for these reasons.

1. The Friends of a King are not enemies to the Kings Throne and Possessions, but the ten Kings who are the Beasts Friends, are enemies to the City of *Babylon*, *Rev.* 17. 16.

2. The Friends of a King, do not War against the Kings Throne and destroy it, but the ten Kings, who are the Beasts Friends shall make War against the City of *Babylon*, and destroy it, *Rev.* 17. 16.

For answer whereunto I think the case may be determined thus: The Beast may be considered in three distinct points of time, *was, is not, and shall ascend*, *Rev.* 17. 8. Now in the first point of time, when the Beast *was*, it is likely, or rather out of Question, that *Babylon* is in the Possession of the Beast mentioned, *v.* 17. in the second point of the time when the Beast *is not*, *Babylon* is not in the Possession of the Beast while he is not, in the third Article or point of time when the Beast shall ascend out of the bottomless Pit; the Beast shall seek to have his Throne again, but the City shall oppose it, and by that means shall be destroyed, of which more largly in the next Chapter.

5 Quest. *How long the Vials shall continue?*

Ans. 1. The Vials be the last Plagues of all, *Rev.* 15. 1. therefore they be long in comming, and quick in going away.

2. All the time of the Dragons abode on earth after his casting forth of Heaven, is but a short time, *Rev.* 12. 12. and the Vials are but part of that short time.

3. The Plagues of *Ægypt* were of short continuance, and were all executed in a month, as Bishop *Usher* hath shewed in his *Annals pag.* 20, 21. and Doctor *Willet*, on *Exodus c.* 7. *q.* 29. *p.* 72. Now the Vials for the most part are the same in kind with the Plagues of *Ægypt*, and therefore are of short continuance, as the Plagues of *Ægypt* were.

4. Mira-

4. Miracles are but for a ſhort time, but in every one of theſe Vials, God doth work a Miracle.

5 The men which were Plagued witha noiſome ſore in the firſt Vial, are alive, and complain of the pain of that ſore in the time of the fifth Vial.

6. The laſt Seal is the longeſt Seal of all, for it contains under it all the Prophecies in the *Revelation*, from the beginning of the eighth Chapter, to the end of the Book: ſo the ſeventh Trumpet is the longeſt Trumpet, and comprehends under it all the Prophecies in the *Revelation*, from the fifteenth verſe of the eleventh Chapter to the end of the Book; and ſo thirdly, the laſt Vial is the longeſt Vial, and all the Prophecies in the *Revelation*, from the ſeventeenth verſe of the ſixteenth Chapter, to the end of the *Revelation* belong unto it; and when I ſay the Vials are of ſhort continuance, it is to be underſtood of the ſix firſt Vials, and of ſo much only of the ſeventh, as reacheth from the ſeventeenth verſe of this ſixteenth Chapter, to the beginning of the twentieth.

CHAP. XVII.

The Prophecy concerning Babylon, *and the deſtruction of it.*

1. AND one of the ſeven Angels which had the effuſion of the ſeven Vials in my Viſion, and ſhall have the execution of them when they are to be executed, came unto me in my Viſion, and talked with me, ſaying, come hither, and I will ſhew thee the deſtruction of the great Whoriſh City, which at the commencement of this ſeventh Vial, ſhall rule over many Nations, and who they be that ſhall deſtroy her.

2. With whom the Kings of the earth ſhall commit Idolatry, and the Inhabiters of the ſame ſhall be made drunk with her ſpiritual, and alſo with her corporal Fornication.

3. So he took me aſide, and carried me in a Viſion of my mind into the Wilderneſs, where I ſaw a woman repreſenting not what was then in being, but what ſhall be hereafter, ſitting upon a Scarlet coloured Beaſt, full of names of Blaſphemy many ways committed againſt God and Jeſus Chriſt, and the Beaſt had ſeven heads, and ten Horns, repreſenting what ſhould be hereafter.

4. And the woman which I ſaw, was arrayed in coſtly apparel of Purple and Scarlet colour, and decked with Gold, and pretious Stones, and Pearls, and ſhe had a cup of Gold in her hand, (repreſenting ſtill what ſhould be hereafter) full of abominable ſins and wickedneſs, and alſo moſt grievous and loathſome Fornication.

5. And in her forehead ſhe had a name written, declaring what manner of City ſhe ſhould be, not perſpicuouſly, but in a myſtery; *Babylon* the great, the Mother of Whoredoms, and vile abominations of the earth.

6. And beſides all this, I ſaw the Woman exceeding drunk with the blood of the Saints of God, and of the Martyrs of Jeſus Chriſt; and when I ſaw ſhe was ſuch a one, I wondred greatly, with exceeding admiration, what this Woman ſhould mean.

7. And as I was thus wondring in my mind, the Angel ſaid unto me, wherefore didſt thou wander and continue in ſo doing; I will tell thee what is meant by this wicked woman, and what is meant by the Beaſt that beareth her, which hath ſeven heads and ten Horns.

8. The Beaſt which thou ſaweſt, is a King which ſhall have a Crown, and looſe it, and obtain his Crown again, and then go into Perdition, and never have a being any more; he ſhall have a

Crown

Crown before the ſeventh Vial ſhall commence, he ſhall looſe it a little after the commencement of it, and obtain the ſame again, and go into Perdition too, before this ſeventh Vial ſhall be ended, and all the Inhabitants of the earth, which were not elected to Salvation, ſhall wonder at it, when they ſee the Beaſt which ſhall have a Crown, and looſe it to obtain his Crown again.

9. And this is the ſenſe and meaning of the Viſion, the ſeven heads, be ſeven Mountains, upon which the City ſhall be built.

10. And they do alſo ſignifie ſeven Kings, five of them ſhall fall and be dead, and gone before the ſeventh Vial ſhall commence; the ſixth ſhall be alive at the commencement of that Vial, and the ſeventh is then to be expected, and when he cometh to the Crown, he ſhall enjoy it but a little while.

11. And the Beaſt which ſhall have a Crown and looſe it, he ſhall be the eighth King, and ſucceed the ſeventh, and yet be of the number of the ſeven too, and go into Perdition, and be no more for ever.

12. And the ten Horns which thou ſaweſt the Beaſt to have, do alſo ſignifie ten Kings, which as yet have not received a Kingdom, nor ſhall have any one before the Beaſt hath loſt his, and recovered it again, and then they ſhall receive power to Reign as Kings in one Kingdom one hour with the Beaſt, and this ſhall be when the ſeventh Vial ſhall commence, and in the time of it, and not before.

13. And though they be ten, yet they ſhall have but one mind, and adhere unto the Beaſt with one conſent, and give their Warlike power and ſtrength to the aſſiſtance of the Beaſt, till the rebellious City be deſtroyed.

14. And yet we may not think that they be Chriſtian Kings, for after this is done, they ſhall fight againſt the Lamb, and the Lamb ſhall overcome them in the War, and though they be Kings

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themselves, yet he is a greater King then they, even the King of Kings, and Lord of Lords, and they that be with him, and on his side be chosen, and better Souldiers then any the ten Kings have, and also Faithful to him too.

15. And the Angel also told me, what is meant by the waters upon which the woman sitteth, and he said unto me, that they do signifie multitudes of People, and Nations of divers Languages.

16. And the ten Horns which thou saweſt the Beast to have, be they which shall hate the Whore, not for her Religion, but for her Rebellion against the Beast, and make her desolate and naked without Inhabitants, and slay her People with the Sword, and burn her Houses with fire.

17. And that which shall make them do it is, because God shall put it into their hearts to fulfill his mind and will, and agree together to give their Kingdom to the Beast, until the City be destroyed, and no longer.

18. And the woman which thou saweſt, doth signifie the great imperial City, which at the commencement of this seventh Vial, shall have Dominion over the Kings and Nations of the earth, and then it shall be known by name, what this wicked, Idolatrous, and Blasphemous City is.

Disputation. XII.

1 Quest. *Whether* Babylon *be the City of* Rome?

Arguments for the Affirmative, §. 1.

1. The City which sits on seven Hills, is *Babylon*, as appears *v.* 9. but *Rome*, and no other City in the World sits on seven hills, the names of them are these, the *Capitoline*, *Palatine*, *Celian*, *Aventine*, *Esquiline*, *Viminal*, and *Quirinal*, therefore

2. The City which hath seven heads, that is, seven kinds of Gover-

Governours ſucceſſively one after another, is the City *Babylon* mentioned in this place, *v.* 10. but *Rome*, and no other City in the World hath ſeven heads, that is, ſeven kinds of Governours ſucceeding one another. Firſt *Kings*, Secondly *Conſuls*, Thirdly *Dictators*, Fourthly *Decemvirs*, Fifthly *Military Tribunes*, Sixthly *Emperours*, Seventhly *Popes*, therefore

3. The City whoſe five firſt heads were fallen in the Apoſtles time, one then was, and the other not then come, is the City mentioned in this place, *v.* 10. but *Rome* and no other City in the World had five heads fallen in the Apoſtles time, Firſt *Kings*, Secondly *Conſuls*, Thirdly *Dictators*, Fourthly *Decemvirs*, Fifthly *Military Tribunes*, one then in being to wit the *Emperours*, and the other not then come, that is the *Popes*, therefore

4. The City which in the Apoſtles time, reigned over the Kings of the earth, is the City that is meant in this place, as the laſt verſe doth demonſtrate, but *Rome*, and no other City in the World reigned over the Kings of the earth in the Apoſtles time, therefore *Rome*, and no other City in the World, is *Babylon* mentioned in this place.

And theſe be the Arguments for the Affirmative, which to my thinking, are very fair ones, and ſomewhat probable, inſomuch that the *Jeſuites* themſelves have confeſſed, that by *Babylon*, *Rome* is meant. *Ribera* ſaith thus, *Scriptores qui aliter interpretati fuerant, veritate ipſa coguntur nobis facere Romam eſſe hanc urbem fornicariam vaſtandam & evertendam.* *Ribera* in *cap.* 17. §. 20. 22. that is, the Writers which had otherwiſe interpreted before, are compelled by the truth it ſelf, to make *Rome* to be this whoriſh City which is to be waſted and deſtroyed. *Bellarmin* alſo ſaith thus, Babylon *urbs illa magna ſedens ſuper ſeptem montes & habens imperium ſuper reges terra eſt* Roma. *Neque enim alia civitas eſt quæ Johannis tempore imperium habuerat ſuper reges terra quam* Roma, *& notiſſimum eſt ſupra ſeptem montes Romam ædificatam eſſe.* *Bellarmin lib.* 2. *de Pont. Rom. cap.* 2. that is, *Babylon* the great City

City ſitting upon ſeven hills, and Reigning over the Kings of the earth, is *Rome*; for there is no other City which in *Johns* time Reigned over the Kings of the earth, but *Rome*, and it is very well known that *Rome* was built on ſeven hills, ſo he notwithſtanding the confeſſion of theſe men, and the probability of the former Arguments, I think it my duty not to reſt here, but that I may deal impartially in this point, and diſcover to the reader what may be ſaid againſt it, as well as for it, I crave leave to ſet down ſuch Arguments as have come into my mind for the Negative in the next Section.

Arguments for the Negative, §. 2.

1. This Prophecy was written in behalf of *Aſia*, and ſhould in all likelihood belong to them, but what hath *Rome* to do with *Aſia*? it neither ſtands in *Aſia*, nor on the borders of it, nor hath any thing to do therewith, and if it be ſaid that *Conſtantinople* is not in *Aſia* neither, hear what *Scaliger* ſaith of it. *Europa impoſita hac Aſiaque objecta potenti, Limes utrique olim, nunc utriuſque caput.* In *Europe* ſet, againſt potent *Aſia* placed, of old the bound and now the head of both.

2. Where ſhall we find ſeven Hills in *Rome*, and no more? Heathen *Rome* had ſo many, whoſe names are reckoned in the former Section, but beſides theſe, there were three more added to the City afterward, whereof the firſt was called *collis hortulorum* the Hill of Gardens, the ſecond *mons aureus* the Golden Mountain, the third *Vaticanus* the *Vatican* Mountain, ſo that *Rome* firſt and laſt had ten in all, and as for Papal *Rome* that now is, it hath but two, and no more.

3. Is there no City in the world which hath ſeven Hills, but *Rome*, if there be as indeed there is, for *Conſtantinople* ſtands on ſeven Hills at this day, and ſo may other Cities too for ought we know, therefore let not men be too peremptory in this point, but conſider what they ſay.

4. The ſeven heads be ſeven Kings, but where ſhall we find

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ſo many Kings in *Rome*, and no more? For if we take Kings properly, and underſtand thereby ſo many Monarchs as the ten Kings, *v.* 12. are taken properly for ſo many Monarchs, where ſhall we find ſo many Kings in *Rome*, and no more? Heathen *Rome* had Kings and Emperours before Popes began, but they were more then ſeven, and Papal *Rome* hath not one.

5. Suppoſe by ſeven Kings be meant ſeven kinds of Governours, as 'tis commonly interpreted, where ſhall we find ſo many kinds in *Rome*? For Heathen *Rome* had not ſo many, and Papal *Rome* hath but one, and it is not likely that Heathen *Rome* and Papal too, ſhould be meant in this place.

6. But let us joyn them both together, and take *Rome* in its latitude, as it compriſeth Heathen *Rome*, and Papal too, yet where ſhall we find ſo many kinds of Governours in *Rome*? *Kings*, *Conſuls*, *Dictators*, *Decemvirs*, *Military Tribunes*, *Emperours*, and *Popes* make not up the number. For the Dictators differed not from Kings but in name, and in continuance of their office, and the Kings differed not from Emperours but in name, and if theſe three be but one kind of Governours, where then be the other ſix?

Godwins *Antiquities*, p. 171, 174, 175.

7. There is a great difference between the *Roman* Beaſt, and the *Roman* State; now 'tis true, the *Roman* State had many heads, but the *Roman* Beaſt, that is, the *Roman* Empire had but one, and that is the Emperours, and no more.

8. None of the ſeven heads which the Prophecy ſpeaketh of did live and rule together, but the Dictators lived and ruled with ſome of the Conſuls while they ſtood, and alſo with ſome of the Tribunes while they ſtood, and therefore the Dictators and the Conſuls be none of the heads which the Prophecy ſpeaketh of.

Helvicus, *pag.* 66. 68.

9. Every one of theſe heads which the Prophecy ſpeaketh of, be long laſting heads, and of long continuance, except the ſeventh,

but the Dictators were but for half a year, and they were never chosen, but when the common-weal was in some great trouble or danger, and at half a years end under pain of Treason, they yielded up their office.

10. Every one of these heads, be the heads of a Beast, that is, of an Empire, for thats the meaning of the word Beast, as appears *Dan* 7. 17. 23. but the Consuls, Dictators, Decemvirs, and Military Tribunes were not the heads of an Empire, but of a Common-weal, for *Rome* was not an Empire till the Emperours began, and the first of them was *Julius Cæsar*.

11. Every one of these heads were supreme heads, and not subject to the power and authority of others, but the Consuls, Dictators, *&c.* were subject to the Senate, and under their Command; and therefore they be not the heads here spoken of.

12. None of these heads did rise again after they were fallen, except the eighth; but the Consuls whom they reckon for the second head did rise again after they were fallen: For first, the Decemvirs did succeed them for two years or thereabout, and when they were ended, the Consuls rose again: next the Military Tribunes came up in their places, and that more then once or twice, and as often as they fell, the Consuls rose again. See *Helvicus, pag.* 66. 68. *Sleidan de quatuor Summis Imperiis, lib.* 1. *pag.* 45. 47. 48.

13. It is said, *v.* 10. *Five are fallen*, that is, say they the first five, and that in the Apostles time, before he was in *Patmos*, but this is not so, for the Consuls were not fallen in his time, for when *Domitian* was Emperour there were Consuls still, as *Helvicus* sets them down by name, *pag.* 86, 87.

The Name remain'd, but not ye Authority.

14. What if the Words *five are fallen* be not meant of the Apostles days, as indeed they are not, for the Apostle writes a Prophecy, and not a History, and in what sense soever he speaks, he is to be understood Prophetically, and not Historically, thus when

when 'tis ſaid, *Babylon is fallen, is fallen, Rev.* 14. 8. the meaning is, not that it was fallen in the Apoſtles days, for that is falſe; but the meaning is, that it ſhall fall hereafter in the time of the ſeventh Vial, and therefore *ch.* 18. 21. the ſame thing is ſpoken of in the future tenſe, *with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.* In like manner when 'tis ſaid *five are fallen*, the meaning is, not that *five are fallen* in the Apoſtles days, but the meaning is, that *five are fallen* before the ſeventh Vial ſhall begin, and ſo whatever is ſpoken in that verſe, hath reference to the ſeventh Vial, and not to the days in which the Apoſtle lived.

15. The ſeventh head is to *continue but a ſhort ſpace, v.* 10. now the Pope whom they reckon for the ſeventh head hath continued a long time, and how much longer he ſhall continue, who can tell? And if it be ſaid that this time is called ſhort in the ſight of God, or in reſpect of eternal happineſs; to this I anſwer, that it cannot be the meaning of it, for the other ſix heads did continue but a ſhort ſpace in the ſight of God, or in reſpect of eternal happineſs, but of none of the ſeven heads is it ſaid that they continued a ſhort ſpace but only of the ſeventh, and therefore the meaning is, that the ſeventh head ſhall continue a ſhort ſpace in reſpect of the other heads, but now the Popes have continued a long time, much longer then any of the other heads, and therefore they be not the ſeventh head.

16. The Beaſt here ſpoken of, is not the ſeventh head, but the eighth; now the Pope is uſually counted for the ſeventh head, and therefore he is not the Beaſt that here is ſpoken of, and if he be not the Beaſt, where ſhall we find the Beaſt at *Rome?* Some to ſalve the matter, ſay that the *Gothiſh* Kingdom is the ſeventh head, and the Pope is the eighth, but this doth marr the matter quite; for if the *Gothiſh* Kingdom be the ſeventh head, the Pope muſt have a *quietus eſt*, for then he is none of the ſeven heads that here be ſpoken of, and if he be none of the ſeven,

then he is not the eighth, for the eighth is one of the ſeven, as appears *v.* 11.

17. One of the ſeven heads fell and roſe again, and ſo became the eighth head, *v.* 11. but of none of the former mentioned heads can it be ſaid that they fell and roſe again, and ſo became the eighth head, and therefore they be not the heads here ſpoken of. The Popes did not fall and riſe again, and ſo become the eighth head, neither did the Emperours fall and riſe again, and ſo become the eighth head, and as for the Conſuls it is true, they fell and roſe again, but they be not the eighth head, and therefore where ſhall we find the eighth head at *Rome*? And if the eighth head be not there, *Rome* is not the City that is meant in this place.

18. *The ten Horns be ten Kings which have received no Kingdom as yet, but receive power as Kings one hour with the Beaſt*, v. 12. but where ſhall we find ten Kings belonging to the Pope, and riſing when he did? Divers men have ſtretched their wits to find them out, but with very ill ſucceſs; for what one ſaith another doth reject, and what another ſaith, a third doth contradict, ſo that none can tell who they be, and if this cannot be done, why may not men ſuſpend their Judgments, and take more time, and reſpite before they give their verdict againſt the City of *Rome*, ſo peremptorily as they do. And if it be ſaid that they of the Negative part can no more tell who theſe ten Kings be, then they of the Affirmative, to this I anſwer, that the caſe is not alike, for they which are for the Affirmative do hold the Prophecy, *v.* 12. to be paſt already, and that the ten Kings have received a Kingdom with the Beaſt already, and therefore it concerns them to tell who theſe ten Kings be, but they which be of the Negative part, do hold the Prophecy *v.* 12. to be Future, and that the ten Kings have not yet begun to Reign, and therefore it cannot be expected that they ſhould tell who theſe ten Kings be, before the Prophecy come to paſs.

19. Theſe

19. These ten Kings whoever they be shall hate the Whore, and give their Kingdom to the Beast too at the same time, *v.* 16, 17. but where shall we find ten Kings which shall hate the City of *Rome*, and give their Kingdom to the Pope at the same time?

20. The words in the last verse are not meant of the Apostles time, but of the time of the seventh Vial, so that we are not to look what City reigned in the Apostles time, for that was Heathen *Rome*, and not Papal, but we are to look what City reigneth in the time of the seventh Vial, and that is the City which here is spoken of.

21. *Babylon* is not to tast of the cup of Gods wrath till the seventh Vial doth begin, *Rev.* 16. 19. but *Rome* hath tasted of that cup many a time, but especially in the time of the *Goths* and *Vandals*, by whom it was taken four times, and brought to such a desolation by them, that not a man woman or child could be seen therein for fourty days together, as Mr. *Cotton* on the thirteenth Chapter of the *Revelation* doth confess, *pag.* 35.

22. *Babylon* is one of the greatest Cities in the World, *Rev.* 17, 18, and 18. 18. but *Rome* at this day is but a little City, in comparison of other Cities, and but the tenth part of what it was before. See *Mede* on the *Revelation*, *pag.* 152, 153.

23. *Babylon* is one of the strongest Cities in the World, *Rev.* 18. 7, 8. but *Rome* is but a weak City in comparison of other Cities, and was seldom besieged but 'twas taken.

24. *Babylon* is one of the most prosperous Cites in the World, and shall never know sorrow till this destruction comes upon her, *Rev.* 18. 7. but *Rome* has been a doleful City many a time, and though she hath had her days of pleasure and prosperity very many, yet she hath had her days of sorrow and affliction too, and that in a very heavy manner, which *Babylon* never had, nor is to have but once, and that is when this destruction comes upon her, and not before, *Rev.* 18. 7, 8. 10. 17. 19. 21.

25. *Baby-*

25. *Babylon* is the last City that shall be taken, insomuch that she shall think that it will never be, *Rev.* 18. 17. but *Rome* has been taken many a time, but especially by the *Goths*, and *Vandals*, and she cannot think but that she may be taken again.

26. *Babylon* is Seated near the Sea, and the Merchants of the earth have a great Trade and Traffick with her by Sea, *Rev.* 18. 3. 11, 12, 13. 15. 17. 19. but *Rome* is seated at least twelve miles off from the Sea, and there is no great Trade nor Traffick with her by Sea, neither indeed can there be, for since she became *Pontifician* the mouth of the River *Tiber* hath been stopped up for fear of invasion, so that no Ships of any great magnitude can pass thither. And these be the Arguments for the Negative.

Lithgows Travels, p. 14.

Lastly, the Arguments for the Affirmative are not so valid as men do think they are, and as at first sight they seem to be, which that it may the better appear, give me leave to tell you what may be said unto them in this manner.

Peganius *in his genuine explication of the Visions of the Revelation, pag.* 145. 193 *and* 317. *leaves out the Tribunes, and puts the Triumvirs in their room, and if the Triumvirs be a head, then the seven heads in the second Argument for the Affirmative be not reckoned right.*

To the first one may deny the Minor, and that for three reasons. First because *Constantinople* stands on seven Hills at this day, as Doctor *Prideaux* doth confess, *lect. de Antichristo pag.* 178. 2. Because *Rome* though heretofore it had but seven Hills for a long time, yet in process of time there were three more added to them, which made the number ten. 3. Because the City of *Rome* that now is, stands on two Hills, and no more, and 'tis this new City which men count for *Babylon*, and not the old.

To the second, one may deny both the Maior, and the Minor, First one may deny the Maior, for as the seven Mountains, be not seven kinds of Mountains, but seven individual Mountains, and no more; so the seven Kings be not seven kinds of Governours, but seven individuals of one kind of Governours, and no more.

more. 2. One may deny the Minor, for the Dictators, Kings, and Emperours made but one kind of Governours, differing in name, but not in form of Government, and therefore all that be reckoned in that Argument, be but five, and where then be the other two.

To the third, one may deny the Maior, for the Apostle doth not mean that five were fallen in his time, for the Consuls were not fallen then, but the meaning is, that five are fallen before the seventh Vial shall begin, so that what is spoken in that verse hath reference to the execution of the seventh Vial, and not unto the Apostles time.

To the fourth, one may deny the Maior, for the Apostle doth not write a History but a Prophecy, and therefore he speaks not of the City which reigned over the Kings of the earth in his time, but he speaks of the City which is to Reign over the Kings of the earth at the time of the seventh Vial, and look what City that is which reigneth over the Kings of the earth at the execution of that Vial, that's the City which is meant by *Babylon* in this place. *

**The present tense in Prophecies hath the signification of the future, as appears Rev. 11 7. the Beast that ascendeth, that is, which* shall ascend. *so v. 8. of this Chapter the Beast which thou sawest, was, and is not, that is, shall be not, and afterwards shall be again, so v. 11. he is the eighth, that is, shall be the eighth, and is of the seven, that is, shall be of the seven, and goeth, that is, shall go into Perdition, so v. 12. And the ten Horns which thou sawest, are ten Kings which have received no Kingdom as yet, but receive, that is, shall receive power as Kings one hour with the Beast, and therefore we may well put this construction on the last verse, the City which reigneth, that is, which* shall Reign *over the Kings of the earth at the execution of the seventh Vial, is the City which is meant by* Babylon *in this place. To which may be added that when St.* John *speaks of the time in which he lived, he speaks in a tense which has the signification of the prater perfect tense, and not in the present tense, as* ἐγενόμην ἐν Πάτμῳ τῇ νήσῳ, ἐγενόμην ἐν πνεύματι, *I was in the Isle that is called Patmos, I was in the Spirit, he carried away in the Spirit,* Rev. 1. 9, 10. Rev. 4. 2. Rev. 17. 3. *and in many other places.*

And thus good Reader, I have acquainted thee with the Arguments for the Negative, as well as for the Affirmative, but because so many men, and they as well Papists as Protestants, have and do hold that *Babylon* is the City of *Rome*, and are of this mind to this day: I will not positively determine of the point, but leave

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it to thy Sager Judgment to conſider of it, and weigh the Arguments on both ſides impartially, and the Lord give thee underſtanding to take the right.

2 Queſt. *Whether* Babylon *be Heathen* Rome *paſt, and the deſtruction here Propheſied of, be meant of it?*

Anſ. In the former Queſtion, I diſputed whether *Babylon* were the City of *Rome* or no, and though I would not adventure to ſay it is not *Rome*, yet I will be bold to ſay, it is not Heathen *Rome* paſt, and that for theſe reaſons.

1. No deſtruction did befall the City of *Rome*, till after the death of *Conſtantine*, now in the days of *Conſtantine*, *Rome* ceaſed to be Heathen, and became Chriſtian.

2. The City here to be deſtroyed hath ſeven heads, that is, ſeven Kings or Emperours, and no more, *Rev.* 17. 3 9. but Heathen *Rome* had more then ſeven Pagan Emperours, whereof *Julius Ceſar* was the firſt, and *Maxentius* was the laſt.

3. When ſhould the deſtruction here ſpoken of come to paſs, but in the time of the laſt head? Now there was no deſtruction of the City of *Rome* in the time of *Domitian*, and yet he is reckoned by ſome, for the laſt head here ſpoken of.

4. If this be a Prophecy of the deſtruction of Heathen *Rome*, when ſhould it come to paſs but in the time of the Heathen Emperours? Now the City of *Rome* was ſo far from deſtruction in the time of the Heathen Emperours that it was neither taken nor beſieged during their time, but ſate as a Queen, and ſaw no ſorrow.

5. Such a deſtruction is here Propheſied of, as makes the City deſolate, and never to be Inhabited any more, *Rev.* 17. 16. *Rev.* 18. 2. 8. 21, 22, 23. but in the time of the Heathen Emperours the City was Inhabited by Pagans, and ſince that time it hath been Inhabited by Chriſtians, and remains a ſtately City to this day.

Laſtly, no deſtruction of any City is like the deſtruction of this

this City, and the wrath of God is not so heavy upon any City, as on this, *Rev.* 18. 18. *Rev.* 16. 19. therefore the destruction here spoken of, is not a partial destruction of the third part of the City only, nor a temporal destruction for a time only, but a total destruction and a final, which is not yet come to pass.

Ob. *The ancient Fathers by* Babylon *understand Heathen* Rome, Aug. de civ. Dei. lib. 18. c. 2. Tertul. adversus Mar. l. 3. c. 13. Jerom ad Algas. q. 11. *and* Ep. 47. ad Marcellam.

Ans. They that lived in the time of Heathen *Rome* before the Emperous were Christians, might perhaps so understand it, but they that lived since and saw the Emperours become Christians, their own eyes might teach them to understand it otherwise. 2. But what of all this? The *Jesuites* by *Babylon* understand Heathen *Rome*, yet withal, they hold that the destruction here spoken of, is yet to be expected.

Ob. *St.* Peter *by* Babylon *means Heathen* Rome, 1 Pet. 5. 13.

Ans. It is not likely that St. *Peter* speaks of the same *Babylon* that St. *John* doth, seeing he writ his Epistle before the *Revelation* was revealed to *John*, and therefore there want not some which say that St. *Peter* speaks literally, and St. *John* mystically. Certain it is, that St. *Peter* speaks of that *Babylon* which the Church was acquainted with when he wrote his Epistle, but neither he nor *John*, nor any other knew what mystical *Babylon* meant at that time, *Rev.* 17. 6. 7. but there were two other *Babylons* in the World which the Church was acquainted with, the one in *Chaldea*, the other in *Ægypt*, from either of which St. *Peter* might write his Epistle, and not from *Rome*, as is pretended, and we have cause to think that he writ it from *Babylon* in *Ægypt*, because St. *Mark* who was then Bishop of *Alexandria* in *Ægypt*, is joined with him in the Salutation, 1 *Pet.* 5. 13.

Ob. *The seven heads, be seven Kings of Heathen* Rome, *which*

 are

are to be counted in this manner, Claudius, Nero, Galba, Otho, Vitellius, *be the five that were fallen,* Vespasian *in whose time these Visions were committed unto writing, is the sixth, and* Titus *the seventh, that was to stay but a little while, reigning but two years, and two months, and the* Beast *which* was, *and* is not, *and is the eighth, is* Domitian, *who exercised the office of the Emperour, and was called Emperour at* Rome, *when* Vespasian *was gone into* Judæa, *and after his return, became a private man again, delivered up the Empire to him, and so was and is not, and is the eighth.*

Ans. This were something to the purpose, if these were all the Emperours that Heathen *Rome* had, but we find that *Julius Cæsar, Augustus, Tiberius, Caligula* were Emperours of *Rome* before *Claudius*, and therefore *Claudius* was not the first; and if it be said that they had not to do with Christians, and upon that account are left out: to this I answer, that *Galba, Otho*, and *Vitellius* had not to do with Christians neither, and should be left out upon the same account too, which we see they are not. 2. *Nerva, Traian, Adrian*, and others down to *Constantine*, were Emperours of Heathen *Rome* after *Domitian*, and therefore he was not the last, and if it be said that St. *John* reckons only those that had to do with Christians, to this I answer, that *Traian, Adrian*, and others of the persecuting Emperours had to do with Christians, as well as *Domitian* or any other that went before him, and therefore he was not the last on that account neither. 3. These Visions were not committed unto Writing in the time of *Vespasian*, as hath been proved before, *Disp. 1. q. 1.* and therefore he is not the sixth, or the *One that is.* 4. *Galba* reigned but seven months, *Otho* but three months, *Vitellius* but eight months, and therefore *Titus* who reigned two years and two months, cannot be the seventh King, who was to stay but a little while, in respect of the other Kings, seeing he reigned longer then three of the former, though we put them altogether. 5. *Titus* the elder Son, was saluted Emperour after his Victory in

Judæa, as *Suetonius* reporteth in his life, yet this made him not Emperour at that time; and so, though *Domitian* were called Emperour at *Rome* upon *Vitellius* death, yet this made him not Emperour at that time, and if it did, *Vespasian* was not the next Emperour to *Vitellius*, as the objection makes him, and all authors say he was. 6. If *Domitian* did exercise the Office of the Emperour upon *Vitellius* death, yet this doth not argue that he was the Emperour at that time, it argues rather that the place was void and undetermined; and it argues too that *Domitian* was an arrogant and ambitious man, and did usurp the Office, and took upon him more then became him, or was allowed him to do, to which may be added, that the objection makes *Vespasian* the next Emperour to *Vitellius*, and not *Domitian*. Now *Domitian* did not usurp the Office of the Emperour after his Father was setled in the Empire, but before, as may be gathered out of *Tacitus*, *lib.* 3. *c.* 15. & *lib.* 4. *c.* 1. and *c.* 16. but be it before or afterward, the objection makes *Vespasian* the sixth head, and not *Domitian*; and if he were not the sixth head, he is not the eighth; for the sixth head and the eighth head are both one. 7. When 'tis said *v.* 8. *The Beast was, and is not, and shall ascend out of the bottomless Pit*, this doth imply some extraordinary way or means whereby he came unto the Empire after he had lost it, but *Domitian* came unto it but once, and that was in an ordinary way upon his Brother *Titus* death, and as his Brother *Titus* did. 8. For the Beast to fall and rise again, to be and not to be, and after that to be again, was a matter of admiration and astonishment, and indeed a miracle, *v.* 8. but for a man to be saluted Emperour, and exercise the Office of the Emperour in the *inter regnum* or time of vacancy, and [illegible] to miss of the place for that bout, and be made Emperour twelve years afterward or thereabout, is no matter of admiration, but may come to pass by ordinary means, and no other is the case here: *Vitellius* being dead, and a successour not chosen in his room, *Domitian* is saluted

luted Emperour at *Rome*, and executes many things belonging to the Emperours Office, as *Mutianus* and *Antonius Primus* alſo did until *Veſpaſian* was come home, and choſen Emperour indeed, ſome nine years after this *Veſpaſian* dies, and *Titus* is made Emperour in his room, and reigneth two years and two months; then *Titus* dieth too, and *Domitian* is made Emperour indeed, what admiration is there in all this? 9. Upon the reckoning which they make *Domitian* ſhall be the ninth head, and not the eighth, as appears thus: *Claudius* the firſt, *Nero* the ſecond, *Galba* the third, *Otho* the fourth, *Vitellius* the fifth, *Domitian* the firſt time he was Emperour, the ſixth, *Veſpaſian* the ſeventh, *Titus* the eighth, *Domitian* the laſt time he was Emperour, the ninth. 10. When ſhould the deſtruction here ſpoken of come to paſs, but in the time of the laſt head? now there was no ſuch deſtruction as here is ſpoken of in the time of *Domitian*, and therefore what they talk of Heathen *Rome*, is a meer *Chimæra* and no more.

3. Queſt. *Whether this Prophecy were fulfilled in* Italy, *in the time of the* Goths *and* Vandals?

Anſ. 1. They that be of this mind do hold that *Babylon* is a Heathen City, but in the time of the *Goths* and *Vandals*, *Rome* was not a Heathen City, for ſhe ceaſed to be Heathen in the days of *Conſtantine*, and became Chriſtian.

2. The deſtruction here ſpoken of ſhall befall the Governours of the City, and by *Babylon* we are to underſtand the Governours of the City, and not the common People only, *Rev.* 17. 1, 2, 3, 4. 6. 18. now in the deſtruction of *Alaricus* the *Gothiſh* King, *Honorius* the Emperour of *Rome*, and *Innocentius* the Biſhop did eſcape.

3. The deſtruction here ſpoken of ſhall come to paſs at once, and not at ſeveral times far diſtant each from other,

Rev.

Rev. 18. 8. 10. 17. but the deſtruction made by the *Goths* and *Vandals* was at ſeveral diſtant times, one by *Alaricus*, *anno* 412. another by *Genſericus*, *anno* 456, a third by *Totilas*, *anno* 548. and there was above forty years diſtance between the firſt deſtruction by *Alaricus*, and the ſecond by *Genſericus*, and well nigh a hundred years diſtance between the ſecond deſtruction by *Genſericus*, and the third by *Totilas*, ſee *Carions Chron.* p. 299.

4. The deſtruction here ſpoken of ſhall come to paſs on a ſudden, like a Milſtone that is caſt into the Sea, and ſinks to the bottom on a ſudden, *Rev.* 18. 10. 17. 20. but the deſtruction by the *Goths* and *Vandals* came not to paſs on a ſudden; for *Alaricus* bid beſiege the City two years before he took it, and *Totilas* did beſiege the City a long time before he took it, ſee *Carion* p. 287.

5. The deſtruction here ſpoken of is a total deſtruction, and not a partial, and by *Babylon* we are to underſtand the whole City, and not a part only, *Rev.* 18. 2. 4. 10. 11. 17. 19. 21. but the deſtruction by the *Goths* and *Vandals* was a partial deſtruction, and not a total, and *Totilas* who deſtroyed it moſt, did not deſtroy it quite, but left a part remaining ſtill, ſee *Carion* p. 294.

6. The deſtruction here ſpoken of is a final deſtruction, which puts an end unto the City for evermore, *Rev.* 17. 16. *Rev.* 18. 2. 8. 11. 21, 22, 23. *Rev.* 19. 3 but the deſtruction by the *Goths* and *Vandals* was not a final deſtruction, but a temporary, for it was repaired afterward, and remains a ſtately City to this day.

Laſtly, No City like to this City, no deſtruction like to this, and the wrath of God is not ſo heavy on any City, as on this, *Rev.* 18. 6, 7, 8. 18. *Rev.* 16. 19. but the deſtruction of *Jeruſalem* did far exceed the deſtruction of *Rome* by the *Goths* and *Vandals*, and the deſtruction of old *Babylon* did far exceed

the

the deſtruction of *Jeruſalem*, and yet neither of them comes near the deſtruction of this City, ſee the deſtruction of *Jeruſalem* deſcribed *Math.* 24. and the deſtruction of old *Babylon* deſcribed *Jer.* 25. and compare it with the deſtruction in this place, and it comes not neer unto it, therefore here is no ordinary deſtruction ſuch as the *Goths* and *Vandals* made, but an extraordinary which is not yet come to paſs.

Ob. *The ten Kings be the barbarous Nations that lay on the North of the* Euxine *Sea, and of* Danubius *and the* Rhine, *as the number of them will ſufficiently evince:* Procopius *reckons them up to that number of ten*, Oſtrogothi, Wiſigothi, Vandali, Gepidæ, Longobardi, Heruli, Burgundions, Huns, Franks, Saxons. *Of theſe it is ſaid* v. 12. *that they had not yet received a Kingdom, within the* Roman *territory, but receive power as Kings with the Beaſt*, i. e. *joyn and comply and act with the Beaſt, aſſiſt Heathen* Rome *in perſecuting* Chriſtians, *but that was only* μίαν ὥραν, *one hour, a ſmall ſhort while in the time of* Dioclesian.

Anſ. Who can with any confidence believe, that theſe barbarous Nations be the Men that ſhall hate the Whore, and eat her Fleſh, and burn her with fire? here be ten Nations, but where be the ten Kings, or what were the Kings names that did it? 2. How many of theſe barbarous Nations did take and ſpoil the City of *Rome*, except the *Herules*, *Goths*, and *Vandals*? 3. What Kings of theſe Nations did take and burn the City of *Rome* beſides *Alaricus*, *Odacer*, *Genſericus*, and *Totilas*, and where be the other ſix to make up the number ten? 4. Who can believe that the Kings which the Apoſtle ſpeaks of, had a Kingdom in the Apoſtles time on the North of the *Euxine* Sea, and of *Danubius*, and of the *Rhine*? and not rather that they be called Kings prophetically, becauſe they were to be Kings hereafter, as appears *v.* 12. where the time is ſet down when they ſhould be Kings, namely, when the Beaſt himſelf

ſelf ſhould, *but receive power as Kings one hour with the Beaſt.* 5. Who can ſay that when 'tis ſaid *v.* 12. *have received no Kingdom as yet*, the meaning is within the *Roman* territory, and not rather in the world? 6. Who can conceive that the latter part of *v.* 12. ſhall come to paſs before the firſt? as if to receive a Kingdom, and to receive power as Kings were not all one? 7. Who can believe that to receive power as Kings with the Beaſt, is to joyn, and comply, and act with the Beaſt in perſecuting Chriſtians, and not rather to have Kingly power beſtowed on them, which they had not before? 8. Who can think that μίαν ὥραν, *one hour*, doth note the continuance of the Kingdom which theſe Kings were to receive, and not rather the time when their Kingdom ſhould begin, namely, when the Beaſts doth? and it will be a hard matter for theſe men to find out ten Kings, whoſe Kingdom did begin the ſame hour with the Beaſts. Laſtly, If to receive power as Kings, be to joyn, and comply, and act with the Beaſt in perſecuting Chriſtians, when ſhould this be done? here they cannot find a time when this ſhould be, but in the days of *Diocleſian*; but how comes *Diocleſian* to be the Beaſt now, which in the former queſtion was *Domitian*? theſe things are ἀσύστατα, and cannot ſtand together.

Ob. *The deſtruction here ſpoken of, is of the third part of the City only*, Rev. 16. 19. *and ſo much as this came to paſs in the time of the* Goths *and* Vandals.

Anſ. Much more than this came to paſs in the time of the *Goths* and *Vandals*, and therefore the dividing of the great City into three parts, cannot be meant of them. 2. To be divided into three parts, doth not note a deſtruction of the parts, but a partition only, the parts remaining ſtill, *Math.* 27. 35. 51. *Mark* 1. 10. *Act.* 7. 56. 3. There be three degrees of puniſhment in that Verſe, whereof that which ſhall befall *Babylon* is the greateſt, and that which ſhall befall the great City is the leaſt,

leaſt. Firſt, It is ſaid *the great City was divided into three parts*, this the leaſt degree of puniſhment, it doth not betoken a deſtruction of the City, but a partition only, or a ſeparation of the parts each from other. Secondly, It is ſaid *the Cities of the Nations fell*, this is a greater puniſhment than the former, it notes a ſudden downfall of their Cities, no parts of them ſtanding. Thirdly, It is ſaid that *great* Babylon *came into remembrance before God, to give her the Cup of the Wine of the fierceneſs of his Wrath*, this is the foreſt puniſhment of all, it notes ſome extream evil to befall her, no pitty to be taken on her. Laſtly, theſe three degrees of puniſhment do alſo differ in reſpect of time, for they ſhall not come to paſs altogether in the ſame moment, but the great City ſhall be divided into three parts firſt, and the Cities of the Nations ſhall fall next, and great *Babylon* is reſerved to the laſt, that ſhe may have a puniſhment far exceeding all the reſt.

Ob. *The burning here is an alluſion to* Dan. 7. 11. *his Body deſtroyed and given to the burning flame, which yet ſignified no more than the tranſlating of the Monarchy from the* Seleucidæ *to the* Romans, *and proportionably here the ſubduing this Heathen City to the faith of* Chriſt, *which was the effect of this blow that befell* Rome.

Anſ. That by the Beaſt, *Dan.* 7. 11. is meant the Monarchy of the *Seleucidæ*, I deny. 2. But what ever Monarchy be meant thereby, when 'tis ſaid *his Body deſtroyed and given to the burning flame*, a total deſtruction is meant thereby, and not a partial. 3. The City of *Rome* was a *Chriſtian* City in the days of *Conſtantine*, before the War of the *Goths* and *Vandals* did begin. 4. By the damnation of Cities and Kingdoms in the Scripture, is not meant the ſubduing of them to the *Chriſtian* Faith, but a deſtruction of them in their corporeal ſubſtances, and that either of the Inhabitants by a corporal death, or elſe of the buildings of the City by conſuming fire, and both of theſe are meant in this

this place, *Revel.* 17. 16. See *Pareus* diſputing againſt *Alcazar* in this point, *Revel.* 14.8.

Object. *The throwing the great ſtone into the Sea*, Verſ. 21. alludes to *Jer.* 51. 63. *Thou ſhalt caſt a ſtone into the midſt of* Euphrates, *and ſay, Thus ſhall* Babylon *fall, and not riſe*, &c. *And yet* Babylon *long continued a great City, though the Dominion of it was tranſlated from the* Chaldeans *to the* Medes.

Anſw. But who told them, that no more is meant by that Prophecy of *Jeremy*, then was acted againſt the *Chaldees*, by the *Medes* and *Perſians*. Read the 26, 29, 37, 43, 62, 64. Verſes; and read alſo *Jere.* 50. 3, 13, 39, 40. and you ſhall find much more, and that is a perpetual deſolation of the City; which though it were not quite fulfilled by the *Medes* and *Perſians*, yet it came to paſs afterward, and we ſee it verified at this day.

Object. *The voice of the Harpers*, &c. V. 23. alludes to *Jere.* 25. 10. *I will take from them the voice of mirth, and the voice of gladneſs, the voice of the Bridegroom, and the voice of the Bride; the ſound of the Milſtones, and the light of the Candle, and yet* Judea, *of which that is ſpoken, ſtill had people inhabiting it.*

Anſw. It is true, that *Judea* had a few poor people remaining in it ſtill after the captivity; but yet *Jeruſalem*, of which, that is ſpoken, had not any. 2. Compare the Prophecies both together, and you ſhal find a great deal more in the *Revelation* then in *Jeremy*; for in *Jeremy* it is ſaid, *I will take from them the voice of the Bridegroom, and the voice of the Bride, the ſound of the Milſtones, and the light of the Candle*; but he doth not ſay, that this ſhall be for ever, yea, it is ſaid in the next Verſe for ſeventy years; but in the *Revelation* he ſaith, *The voice of Harpers*, &c. *ſhall be heard no more at all in thee, and no Craftſman of whatſoever craft he be, ſhall be found any more in thee, and the ſound of a Milſtone ſhall be heard no more at all in thee; and the light of a Candle ſhall ſhine no more at all in thee, and the voice of the Bride-*

groom, and of the Bride ſhall be heard no more at all in thee. And therefore a perpetual deſolation is ſpoken of in this place, never to be repaired any more. 3. If as much be intended in the *Revelation*, as was done by *Nebuchadnezzar* in *Judea*, or by the *Medes* and *Perſians* in *Chaldea*, this Prophecy was nothing near fulfilled by the *Goths* and *Vandals*; for the Civil Polity of the *Jews* was quite taken away by *Nebuchadnezzar* for ſeventy years, and the Monarchy of the *Chaldees* was quite demoliſhed by the *Medes* and *Perſians*, and never reſtored afterward; but the Civil Polity of the *Romans* was not quite extinguiſhed by the *Goths* and *Vandals*, nor their Monarchy quite deſtroyed, but the *Roman* Territories were ſhreudly waſted, and their City fired for the greateſt part of it, yea, and their Monarchy ceaſed in the Weſt, but continued in the Eaſt, and their Territories were regained afterward out of the hands of the *Goths* and *Vandals*, and their City was repaired and remaineth to this day.

4 Queſt. *whether the Beaſt himſelf may not hate the whore, and deſtroy the City in the time of the eighth head; and what may be the cauſe thereof?*

Anſw. It is ſaid *Verſ.* 13. that the ten Kings *ſhall give their power and ſtrength unto the Beaſt*, but we do not read that they ſhall give their power and ſtrength unto the Whore; and therefore it is poſſible, if not probable, that the Beaſt and the Whore may be at odds.

2. It is ſaid *Verſ.* 16. that they ſhall hate the Whore, but we do not find that they ſhall hate the Beaſt at all; and therefore the Beaſt and the Whore may be parted each from other.

3. We do not read that the ten Kings ſhall revolt from the Beaſt, as Men do think they ſhall; but on the contrary we read, *Verſ.* 17. *That they ſhall give their Kingdom to the Beaſt, until the words of God ſhall be fulfilled:* Which words do not imply a revolt,

volt, but an adhearing to the Beaſt, and a cleaving to him ſtill.

4. *Until the words of God ſhall be fulfilled*, they give their Kingdom to the Beaſt; but the words of God are not fulfilled until the City be deſtroyed, and therefore they ſhall give their Kingdom to the Beaſt, until the City be deſtroyed; and how can that be done, unleſs the Beaſt and the City be at odds at that time?

5. What is the cauſe, why they hate the Whore? Is it not becauſe they love the Beaſt, and give their Kingdom to the Beaſt; as *Verſ.* 16. compared with *Verſ.* 17. doth declare: And doth not this demonſtrate, that the Beaſt and the City be at odds? To make this plain by a compariſon: Suppoſe a Man ſhould ſay, The *Scotchmen* ſhall hate *Oliver Cromwel* and his Army, for God hath put in their hearts to give their Kingdom to the King. Doth not this imply, that the King, and *Oliver Cromwel* and his Army be at odds? In like manner, when it is ſaid, *The ten horns ſhall hate the Whore*, &c. *For God hath put in their hearts, to give their Kingdom to the Beaſt.* Doth not this imply, that the Beaſt and the Whore ſhall be at odds; ſo that the cleaving to the one, doth cauſe the hatred of the other.

6. The Beaſt which carries the Whore, and is in love with her, doth not reach unto the eighth head, but to the ſeventh, and no further, as appears *Verſ.* 7. And therefore it may well come to paſs, that all the ſeven heads may carry the Whore, and be in love with her; but the eighth head (which is the Beaſt we ſpeak of in this Queſtion) may hate her, and not carry her at all: And if it be ſaid, that the eighth head is of the number of the ſeven. To this I anſwer: So long as he is of that number, and under that notion or relation, he is one of them that carries the Whore, and is in love with her; but when he comes to be the eighth head of the Empire, he hath then a new relation, though he be the ſame man, and doth not carry the Whore at that time.

7. It is likely, that the sixth head is the same person that the eighth head is, and shall be deposed by the City, while he is the sixth head, and the seventh head shall be placed in his Throne; and in this respect it is, that the *Beast was*, and *is not*, and *shall be*; *he was*, in the time of the sixth head; *he is not*, in the time of the seventh, for he is deposed by the City, and the seventh placed in his room. And from hence it is, That the Beast, and the City be at odds, the ten Kings shall take part with the Beast against the City, and the City shall take part with the seventh head against the Beast, but the Beast, and the ten Kings shall prevail and destroy the seventh head, and the City both together.

Thus I have gone a way which no man went before, that I know of, if I be in the right, it is thy part gentle Reader to go the same way that I have gone; but if thou find, that I am in an error, and gone out of the right way, and canst discover a better to me, I will follow thee therein.

5 Quest. *What use may be made of this Exposition of the* Revelation, *in respect of War and Peace with Papists?*

Answ. We may not begin a War with Papists, thinking thereby to fulfil the Prophecies of the *Revelation*, and see an end of them, and their Religion in our days, and that upon a trebble account.

First, We have proved already, *Disp.* 1. *q.* 3. That the chief scene of the Prophecies of the *Revelation*, is not *Europe* but *Asia*; and therefore we may not look for the whole or chiefest accomplishment of the Prophecies in *Europe*, where the Papists are, but in *Asia* rather, where the Papists are not.

Secondly, We have also shewed by divers Reasons, *Chap.* 17. *q.* 1. That it is very uncertain, whether *Babylon* be the City of *Rome*, or no; and therefore we may not begin a War with Papists,

piſts, thinking thereby to fulfil the Prophecies of the *Revelation* upon that account: For put the caſe, that ſuch a War were begun, and it ſhould prove, in the end, that *Babylon* is not the City of *Rome*, as we thought it was, would we not be aſhamed of ſuch a War? Do not the Kings of the Earth bewail her, and lament for her, when they ſee the ſmoke of her burning; and would not this be our caſe, if we ſhould begin a War with *Rome*, thinking her to be the *Babylon* which the *Revelation* ſpeaketh of, would we not be ſorry, if in the iſſue, it ſhould fall out otherwiſe? Hear what the *wiſeman* ſaith, *Prov.*20. 18. *Every purpoſe is eſtabliſhed by counſel, and with good adviſe make war.* Prov.24. 6. *For by wiſe counſel ſhalt thou make thy war, and in multitude of counſellors there is ſafety.* Let us therefore conſider of the matter, and examine the point a little better before we begin a War upon an uncertain ground, and repent thereof when it is done.

Thirdly, Suppoſe it to be true, that *Babylon* is the City of *Rome* indeed; yet for all this, we may not begin a War with Papiſts, thinking thereby that we fulfil the Prophecies of the *Revelation*, and ſhall ſee an end of them and their Religion in our days; and that for theſe Reaſons.

1. We are commanded to pray for the Peace of *Jeruſalem*, *Pſal.*122. 6. But how can we pray for her Peace, if we will have *Jeruſalem* begin a War with *Babylon*? Are not theſe two contrary each to other? For when we pray for Peace, we are verbally againſt War; but if we will have *Jeruſalem* begin a War with Papiſts, we are really for War, and not for Peace, which two ought not to be.

2. *Bleſſed are the Peace-makers, for they ſhall be called the children of God*, *Matth.*5. 9. Therefore curſed are the War-makers, for they be the children of the Devil; 1 *King.*22. 20, 21, 22, 23. *Revel.*16. 13, 14. & 20. 7, 8.

3. *If it be poſſible, as much as lieth in you, live peaceably with all*

all men, *Rom.* 12. 8. But how can we live peaceably with all men, if we begin a War with Papiſts? And how can it be ſaid that we be for Peace, as much as lieth in us, if we be the firſt beginners, fomenters, and contrivers of a War, and will not be at Peace when we may?

4. *Follow Peace with all men, and Holineſs; without which, no man ſhall ſee the Lord*, *Heb.* 12. 14. But how do we follow Peace, if we begin a War with Papiſts, thinking thereby that we fulfil the Prophecies of the *Revelation*, before we know what the true meaning of them is? To which I will add another ſaying of the ſame Apoſtle, *Rom.* 14. 9. *Let us therefore follow after the things which make for peace.* Therefore Peace is not only to be admitted, when it may be had, or when it is offered to us and brought unto our doors; but we are to follow and ſeek after it our ſelves, when it is gone away from us; and not only ſo, but we are alſo to follow after the things which make for Peace, and conduce thereunto, and which may be a means to bring Peace to paſs.

5. *He that will love life, and ſee good days, let him refrain his tongue from evil, and his lips, that they ſpeak no guile. Let him eſchue evil, and do good, let him ſeek Peace, and enſue it.* 1 *Pet.* 3. 10, 11. *Pſal.* 34. 12, 13, 14. But how can we love life, and think to ſee good days? If we be the firſt that begin a War, and will not leave it off, till either all or moſt part of Chriſtendom be deſtroyed; for the Papacy doth take up the greateſt part thereof.

6. *From whence come wars and fightings among you? Come they not hence, even of your luſts that war in your members?* *Jam.* 4. 1. Therefore, though men pretend the accompliſhment of the Prophecies of the *Revelation*, yet it is rather to be thought, that *libido dominandi*, a deſire to rule is the cauſe of War, and a greedy mind after other mens poſſeſſions, is the cauſe thereof; and it is not the accompliſhment of the Prophecies of the *Revetion*,

tion, but the Revenues of the Church which has an inlet to ſuch a War as this is.

7. *And then ſhall that wicked man be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall utterly deſtroy with the brightneſs of his coming*, 2 *Theſ.* 2. 8. Now, who is the man of ſin? You will be ready to ſay it is the Pope, but what is meant by the ſpirit of his mouth? But the Preaching of the Goſpel, *Iſai.* 11. 4. *Hoſ.* 6. 5. *Heb.* 4. 12. *Revel.* 2. 16. Therefore the man of ſin ſhall not be conſumed by War, but by Preaching of the Word. To which I may add that which S. *Paul* ſaith, 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* And *Heb.* 4. 12. *For the Word of God is quick and powerful and ſharper then any two edged ſword, even to the dividing aſunder of ſoul and ſpirit, and of joynts and marrow, and is a diſcerner of the thoughts and intents of the heart.* Here be the Weapons by which Chriſtians ſhould fight, and by which, the man of ſin ſhall be conſumed; and that is, by the Word of God, and by the ſpirit of his mouth. And as for the time when this ſhall be accompliſhed, it is *at the brightneſs of his coming*; and what is meant by the brightneſs of his coming, but the day of judgment? And therefore the man of ſin ſhall not have a final end, until the day of judgment, when Chriſt ſhall come in perſon and deſtroy him; and if any man doth think that he ſhall live to ſee it done before, he feeds himſelf with vain hopes, and has no ground to think that it ſhall come to paſs. See *Mede's Accompliſhment of Prophecies*, *pag.* 148, 166, 167.

8. *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſs Pit ſhall make War againſt them, and ſhall overcome them, and kill them*, Rev. 11. 7, 8, 9. Therefore the

the two witneſſes do not begin a War with the Beaſt, but he begins with them and prevails therein; this were enough to deter us from ſeeking or beginning War with Papiſts, leſt we meet with the ſame Cataſtrophe that the two Witneſſes are ſaid to meet with in this Prophecy; for if God delivered them into the Beaſts hands, who were his peculiar Prophets and had ſuch eminent power to work Miracles as they had, *v.* 4.5.6. What hope or ground have we to think that he will not deliver us if we begin a War with Papiſts, and will not be quiet when we may? To which may be added, that when the two Witneſſes revived and returned to life again, they did not renew the War with the Beaſt, neither was the Beaſt or any of his men ſlain by them, or by their procurement that we read of, but by an Earthquake which it pleaſed God to ſend amongſt them, and when the tenth part of the City fell, it fell by reaſon of the Earthquake, and not by their means or procurement, and in the Earthquake were ſlain ſeven thouſand men and no mo[illegible] which makes not a total nor a final deſtruction of the Beaſt, but a partial and a temporal only.

9. *And it was given him to make war with the Saints, and to overcome them*, Rev. 13. 7. Here you ſee the Beaſt begins a War with the Saints, and not the Saints with him; and there is a time ſet by God in which the Beaſt ſhall prevail againſt the Saints, and this time is ſaid to be forty two moneths, *v.* 5. but can we tell that this time is over, for if it be not over we may not think to prevail, and if we think it is over, what ground have we for that? we had need be ſure of it before hand, leſt inſtead of overcoming we be overcome. Perhaps it may be ſaid that the Vials are begun already, and that is ſome ground to think that the forty two moneths are ended; to this I anſwer, no, following their own interpretation of the *Revelation*, for they think themſelves (but falſely) that the Vials were begun in the time of the Witneſſes when they wrought

their

their miracles, *Rev.* 11. 5. 6. and yet they were ſlain after that; ſo put the caſe that the Vials be begun already, yet the forty two months according to their interpretation may not be ended for all that. It were more material to the buſineſs, if they could ſhew us that the Vials were expiring, for then the ruine of the Beaſt were near at hand indeed; but where have they any certainty of the near expiring of the Vials? how far they have proceeded, and how much of them is yet behind and unaccompliſhed, what man among them can determine?

10. *He that leadeth into Captivity, ſhall go into Captivity; he that killeth with the Sword, muſt be killed with the Sword.* Rev. 13. 10. Therefore we had need take heed how we begin a War with any, either with Papiſts or any other, ſince ſo little benefit comes thereby, and the ſucceſs is ſo various and ſo doubtful; he that hath the beſt of it at one time, hath the worſt of it at another time, which may be the cauſe that the Saints are exhorted unto patience in the ſame Verſe, *Here is the patience and faith of the Saints.* A man may reap ſome good by patience, but by War he ſhall have none; put the caſe he prevail at one time, yet miſchief may befall him at another time; therefore *Chriſts* advice to *Peter* is very ſeaſonable and ſuitable in this caſe, *Put up again thy Sword into his place, for all they that take the Sword ſhall periſh with the Sword*, Math. 26. 52. ſee alſo 1 King. 20. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. and 2 King. 14. 8, 9, 10, 11, 12, 13, 14.

11. What Commiſſion have we to begin a War with Papiſts in all the *Revelation?* Read the Commiſſion and conſider of it, *Come out of her my People*, he doth not ſay, begin a War with her my People, but *come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her plagues*, Rev. 18. 4.

12. *And when the thouſand years are expired, Satan ſhall be looſed out of his Priſon. And ſhall go out to deceive the Nations which are*

in the four quarters of the Earth, Gog *and* Magog, *to gather them together to Battle; the number of whom, is as the Sand of the Sea. Revel.*20. 7,8. Therefore Satan is the procuring or fomenting cauſe of War, and not the true Religion; and ſometimes he ſtirs up wicked men to begin a War againſt the Church, as is evident in this place; and in that other place, *Revel.* 16. 13, 14. And ſometimes he excites the Church to begin a needleſs War againſt the enemies thereof, as is plain in *Ahabs* Caſe, 1 *King.*22. 20,21,22,23. And which of theſe ways ſoever he takes his aim, is to deſtroy the Church of God thereby: And we may not think that God is the cauſe of War in any other ſenſe, then as he is the cauſe of death; and that is only as the puniſhment or effect of ſin; and if there had been no ſin, there had been no death, and, becauſe no Death, no War; for God made not death, as the *Wiſeman* ſaith. *Wiſd.*1. 13. And Canonical Scripture ſaith ſo too, *Rom.* 5. 12. And becauſe he made not death, he made not War, which brings death inevitable both on good and bad; but ungodly men with their works and words, have called it to them. Here is the true cauſe of Death, and of War too; but God is the firſt original cauſe of neither; but will deſtroy them both in his appointed time. When Sin and Satan are deſtroyed, then Death and War ſhall be deſtroyed together. Theſe are my Reaſons for the Negative, now let us ſee what may be ſaid out of the *Revelation* for the Affirmative.

Object. *And I ſaw, as it were, a Sea of Glaſs mingled with fire, and them that had gotten the victory over the Beaſt, and over his Image, and over his mark, and over the number of his name, ſtand on the Sea of Glaſs, having the Harps of God. And they ſing the Song of* Moſes, *the ſervant of God, and the Song of the Lamb,* &c. *Revel.*15. 2,3.

Anſw. Suppoſe we, that the Pope is the Beaſt which here is ſpoken of (for ſo we muſt at this time,) yet this gratulation and re-

rejoycing Song, is not for the final overthrow of the Beaſt, but for ſome particular victory which they obtained againſt him: And this victory doth not import, that they begun the War with him, but that he begun with them, and loſt the day againſt them: And ſo ſtands the caſe with us, if the Papiſts begin a War with us, we may defend our ſelves; and if it pleaſe God to give us victory, we may, and muſt rejoyce, and praiſe the Lord as theſe men did; but to begin a War with them, and expect to ſee an end of them, and their Religion, before the day of Judgment, is more then can be gathered from this place.

Object. *And the ſixth Angel poured out his Vial upon the great River* Euphrates, *and the water thereof was dried up, that the way of the Kings of the Eaſt may be prepared, Revel.*16. 12. Now what is meant by *Euphrates?* But the Revenues of the Popedom? And, who be the Kings of the Eaſt? but ſuch Kings as God will ſtir up in theſe parts to be her ruine and overthrow; the great defence which is in the River of worldly wealth, being taken away, as ſometimes *Euphrates* was drained, whereby *Babylon* was taken by *Cyrus* and *Darius*, Eaſtern Kings. And becauſe the wealth of *Spain* is ſo great a means to ſtrengthen this Kingdom, yet I think it not amiſs to bring that in alſo within the compaſs of this great River. Dr. *Mayer* on the *Revelation*, *pag.*475.

Anſw. Theologia ſymbolica non eſt argumentativa. Myſtical Theology is no ſufficient argument for our faith and practice: The literal ſenſe of Scripture is, That we muſt go and walk by, that is the only rule both of faith and manners; and it is the literal ſenſe by which we muſt be judged at the laſt day. Now what ſaith the literal ſenſe of Scripture. *Thou ſhalt not covet thy Neighbors houſe, thou ſhalt not covet thy Neighbors wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy Neighbors*, *Exod.*20. 17. And who is our

Neighbor? Is not every man? Though ſome be nearer Neighbors then other, yet every man living is our Neighbor, and we may not do wrong to any man, whether he be within the Church or without, 1 *Theſ.* 4. 12. Yea, *Luk.* 10. 29, 30, *&c.* Chriſt ſhews by a Parable, that a mans enemy is his neighbor, 2. I ſay, that by the River *Euphrates* is not meant the Revenues of the Popedom, or the wealth of the King of *Spain*, but by it, is meant the River it ſelf; and by the Kings of the Eaſt, is not meant the Kings in theſe Weſtern parts, but the Kings of the Earth ſpoken of, *Verſ.* 14. which are beyond *Euphrates*. And the meaning of the Prophecy is, that the Water of *Euphrates* ſhall be dried up by a ſpecial providence of God, that the Kings which are beyond the River, may paſs over and help the Beaſt and Falſe Prophet in their Wars, So that here is no Commiſſion for the Kings within the Church, to begin a War with Papiſts, and take away the Popes Revenues, or the wealth of the King of *Spain*. But here is a Prophecy, That the Kings which are without the Church, ſhall joyn with the Beaſt and Falſe Prophet, and war againſt the Church to their own undoing: And this Church is not any Church in the Weſtern parts, but the Church of the *Jews*, after their converſion: So that this Prophecy ſhall be fulfilled then, and not before.

They are much miſtaken who think *Euphrates* was the ſtrength of *Old Babylon*, it was rather the nakedneſs of the City to have *Euphrates* paſs through it, then any way the ſtrength thereof. *Cyrus* found an eaſie way to drain away the Water, and that being drained away, he had an eaſie paſſage in; whereby it doth appear, that the Walls and Gates were the ſtrength thereof, and not the Water; for the Walls and Gates kept him out, but the Water being drained away, let him have a paſſage in.

Object. *And the ten horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and eat her fleſh, and burn her with fire, Revel.* 17. 16.

Anſw. Suppoſe we the City of *Rome* to be the Whore, that here is ſpoken of, which is very uncertain, as was ſaid before; yet

yet we are to know, that this deſtruction of the Whore, who ever ſhe be, ſhall not come to paſs in our days, but in the time of the ſeventh Vial, not long before the day of judgment; and they which think it ſhall be accompliſhed in our days, and begin a War on that account, may do well with the men of *Iſſachar*, to underſtand the times a little better, before they put themſelves on ſuch a hazard, 1 *Chron.* 3. 32. I knew a Divine, an old Man, not far from the place where I live, who was perſwaded in his life time, That the Pope ſhould have an end in the year 1654. And he would wager half the eſtate he had, that it ſhould come to paſs; but he lived to ſee his Prophecy come to nought: So they which thought the Beaſt ſhould have an end in the year 1666. did the like. And they which expect the deſtruction of the Whore, in our days, thinking that they ſhall live to ſee it done, may look till their eyes be out, and not ſee it come to paſs. 2. Who ever the Whore be, yet this deſtruction ſhall not put an end to the Whores Religion; for after this is done, the Kings which committed fornication with her are alive ſtill, and bewail her ruine, *Revel.* 18. 9. Which they would not do, if they were not of her Religion ſtill; and becauſe they cannot commit fornication any more in that particular place, they ſhall ſeek to do it elſwhere. 3. Though this deſtruction puts an end unto the Whore, yet it ſhall not put an end unto the Beaſt; for after this is done, the Beaſt ſhall continue ſtill, and find another ſeat, as the Popes have done already; ſome of whom, had their ſeats at *Avignion* in *France* for ſeventy years together, and yet were Popes of *Rome* while they were in that place; yea, after this is done, the Beaſt ſhall have a puiſſant Army ſtill, which ſhall put the Church in ſuch a hazard, that Chriſt himſelf ſhall come in perſon and deſtroy him, *Revel.* 19. 20. 4. Suppoſe we all this to be true, *viz.* That *Babylon* is the City of *Rome*, and the Pope, the Beaſt that here is ſpoken of. Suppoſe we alſo, that this deſtruction ſhall come to paſs in

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our days, and put an end unto the Beaſt, in reſpect of Temporals and Eccleſiaſticks too; yet when all this is granted, a Queſtion may be made, What Commiſſion had theſe Kings to patroniſe this War, and what they do therein, for this Prophecy gives them none: It is a Prophecy, what ſhall be *de facto*, not what ſhall be *de jure*; it tells us what ſhall come to paſs *actually*, by main force and violence, not what ſhall come to paſs *legally*, according to the Law of God. And when it is ſaid *Verſ.* 17. *That God hath put into their hearts to fulfil his will.* We may not think that this is meant of his commanding will, but of his decreeing will, and ſo the original words do ſignifie, τὴν γνώμην αὐτοῦ his pleaſure, ſentence, or decree. Now it is the firſt of theſe, which gives Commiſſion for the doing of a thing, and not the ſecond; and it is the firſt of theſe, that we muſt walk and act by, and not the ſecond. *Deut.* 29. 29. *Nebuchadnezzar* did fulfil the Will of God, that is, The decree of God in deſtroying of *Jeruſalem*; but yet he ſinned againſt God in doing it, for want of a Commiſſion from the Will of Precept. And no other is the caſe of theſe Kings, for God hath put into their hearts to fulfil his will, that is, his decree; but as for his Will of Precept, they fulfil it not. 5. This War is not undertaken by the ten Kings, in behalf of Religion, but for ſome politick end or other; and it may be queſtioned, Whether the Beaſt himſelf hath not a hand in this War, and whether the Beaſt and the City may not be at odds at this time; and whether the ten Kings ſhall not give their Kingdom to the Beaſt on that occaſion, and ſo deſtroy the City upon that account. Read the 16 and 17 *Verſes*, and conſider of it. 6. The Churches troubles are not ended, when this War againſt the Whore is over. Is not the *Turk* as great an enemy to Religion as the Pope, and as potent too? And put the caſe the Pope were dead, and the City burnt to aſhes, what ſhall we do unto the *Turk* when this is done? Shall we think to deſtroy him too, as

we

we do the Pope? Let us conſider firſt, which ſhall be deſtroyed firſt; for if the *Turk* ſhall be deſtroyed firſt, why begin we with the Papiſt, and let the *Turk* alone? but if the Pope ſhall be deſtroyed firſt, then mark what will follow. Firſt it will follow, that the Pope is not the Beaſt, for the Beaſt ſhall be deſtroyed laſt of all, *Revel.* 19. 20. Secondly, it will follow, that the troubles of the Churches are not ended, when the Pope is dead; for the *Turk* is ſtill alive, who hath made more havock of the Churches in the Eaſt, then ever the Pope did in the Weſt. 7. Put the caſe once more, that the Whore were deſtroyed by the ten Kings, what think we of the *Turk*, when this is done? ſhall not he have an end too? And if he ſhall, why do we not war with him too upon preſumption, that we be the perſons that ſhall put an end unto him? Is it not rather to be feared, that if Chriſtians war with Chriſtians, and deſtroy one another, the *Turk* may become Maſter of the Weſt, as he is already of the Eaſt, eſpecially if we conſider, that he came unto this height in which he is, by the wars of the Chriſtians among themſelves. 8. If it be lawful to have Peace with the *Turk*, why not alſo with the Pope? I ſuppoſe they will not ſay, but that our Peace with the *Turk* is a lawful Peace, and why not alſo with the Pope? *Pax cum hominibus, cum vitiis bellum*, is a true and ſafe rule to go by, we may and ought to be at Peace with the Men, and at War only with the falſe Religion of the Men *.

* Hear what *Aretius* ſaith of making War upon Papiſts; *Judæi expulerunt jure Cananæos impias gentes: Ergo & nobis licet Papiſtas idololatras expellere, non ſequitur quia diſſimilitudo eſt. Illi mandatum habuerunt, nos non habemus Problem.* Part. 1. pag. 995. The *Jews* did rightly expel the *Canaanites*, thoſe wicked *Gentiles*; therefore we may alſo expel the idolatrous Papiſts, it follows not becauſe the caſe is not alike. They had a Commandment to do what they did, but we have none. And a little after he ſaith, *Elias ſacerdotes Baal occidit*, 1 Reg. 18. *Ergo nobis ſacrificos Papiſticos occidere licebit: Non valet, quia illic extat Dei Spiritus impellens qui vim mandati habet nos nullum tale habemus. Elias* ſlew the Prieſts of *Baal*, 1 *King.* 18. Therefore we may ſlay the Popiſh Maſs-Prieſts; the conſequence is of no force, becauſe he had the Spirit of God to inforce him to do what he did, which is as good as a Commandment; but we have no-

no ſuch thing. *Samuel Agag Regem occidit, non tamen idem facies Miniſter Chriſti:* Samuel ſlew King *Agag*; yet a Miniſter of Chriſt may not do the like. *Judæi prophanis gentibus ultrò debuerunt inferre bellum; ergo nos Turcis & Papiſtis: Non ſequitur quia illic mandatum eſt quo nos caremus*, pag. 1000. The Jews might make War upon the prophane *Canaanites* of their own accord, not being provoked by them: Therefore we may make War upon the *Turks* and Papiſts, though not provoked by them, by no means, becauſe they had a Commandment to do what they did, which we have not. *Arctius Problems loco de Exemplis veteris Teſtamenti*, pag. 995. & pag. 1000. in *Octavo*.

Laſtly, What if the *Turk* ſhould take the City of *Rome*, as he hath taken *Candy*? What would he do with it? Would he deſtroy the City, as *Nebuchadnezzar* did *Jeruſalem*? Would he not rather inhabit it, as he doth inhabit *Candy*? And if that ſhould come to paſs, as it is poſſible it may, God permitting it to be done, for the puniſhment of Idolatry; for which ſin, *Jeruſalem* was taken by the *Chaldees*, and ſo may *Rome* be by the *Turk*: And if that ſhould come to paſs, what would they think of *Rome* then? Would they think that ſhe is *Babylon*, and the *Turk* the Beaſt? Would they not rather take off their thoughts from *Rome*, and ſeek for *Babylon* in ſome other place?

Object. *Reward her as ſhe hath rewarded you, and double unto her double, according unto her works, in the Cup ſhe hath filled, fill to her double, Revel.* 18. 6.

Anſw. It is ſomething dubious to whom theſe words be ſpoken, whether to the ten Kings, which ſhall deſtroy the City, or to the people of God ſpoken of, *Verſ.* 4. If they be ſpoken to the ten Kings; the anſwer is, That here is no Commiſſion to be cruel, but a Permiſſion only, like as when it is ſaid of the *Aſſyrian*, *I will ſend him againſt an Hypocritical Nation, and againſt the people of my wrath, will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire in the ſtreet, Iſa.* 10. 6. But if this be ſpoken to the People of God, the anſwer is, That th s is no Precept for revenge, but an Exhortation to rejoyce at Gods revenge made by the hand of others.

others. *Piis non imperari vindictam, ſed lætitiam de vindicta*, ſaith *Paræus*. The godly are not commanded to revenge themſelves on *Babylon*, but to rejoyce at Gods revenge, as appears *Verſ.*20. But to whomſoever this is ſpoken, here is no Commiſſion to begin a War on her, but here is leave given to defend our ſelves againſt a War [illegible] on us, which cannot well be without offending them: And ſo ſtands the caſe betwixt us and *Rome*, if they aſſault us, we may aſſault them; if they begin with us, and will not hear of Peace, we may defend our ſelves, and offend our foes, until they be minded to be quiet, and agree on Peace, or ſafe Terms, and firm Foundations: But if any one doth think that we may begin a War with *Rome*, hoping thereby to fulfil the Prophecies of the *Revelation*, and put an end to her, and her Religion, before the day of Judgment, he feeds himſelf on vain hopes, which ſhall not come to paſs. And this is as much as need be ſaid to this Queſtion, I conclude with the Doxology of the Heavenly choire of Angels. *Luk.*2. 14. *Glory to God in the higheſt, and on Earth peace, good will towards men.* Amen.

FINIS.

Errata sic Corrigenda.

PAg. 5. l. 10. r. *Proclaimed openly now.* p. 9. l. 25. r. *and not Iohn.* p. 9. l. 26. r. c. 18. *and* 19. p. 12. l. 5. r. *saw the* Revelation *for it.* p. 12. l. 17. r. *manifestè.* p. 13. l. 32. r. *Helvicus.* p. 17. l. 23. r. *meaning is not.* p. 31. l. 10. r. *mine.* p. 35. l. 30. r. *is not, that.* p. 45. l. 17. r. כַּח p. 45. l. 18. r. *half a Bushel, or as some say four Gallons and a half.* p. 52. l. 10. r. *a Mad.* p. 53. l. 21. r. *Persons.* p. 61. l. 14. r. *Siege it self.* p. 71. l. 13. p. 71. l. 24. p. 113. l. 2. r. *Battel.* p. 87. l. 23. r. *O the wonders.* p. 93. l. 15. p. 95. l. 1. p. 107. l. 11. p. 107. l. 21. r. *epoch.* p. 105. l. 12. r. *unto.* p. 116. l. 14. r. *destruction.* p. 117. l. 8. r. *rule.* p. 118. l. 7. r. *their.* p. 119. l. 2. r. *sixth.* p. 119. l. 21. r. *made of Sack-cloth.* p. 132. l. 29. r. *their own bodies only.* p. 133. l. 9. r. *or.* p. 141. l. 32. r. *where he.* p. 143. l. 19. r. *he.* p. 148. l. 9. r. *shall not flee.* p. 150. l. 12. r. *of.* p. 159. l. 8. r. *Greek.* p. 162. l. 30. r. *to find out the other number.* p. 176. r. *the last eight lines thus, for if you write the word perpendicularly in this manner* —— —— λ *every letter is a numeral, and the total is* 666, *but if you write the word collaterally in this* α *manner* λατεῖνος, *the letters are not numeral, but syllabical, and they serve to make up* τ *a word, or the name of a man, and not* 666, *nor any other number,* λ *by it self is* 30, ε *and* λα *is* 31, *but* λατ' *is nothing, and* λατε *is nothing, and so joyn the whole word* ι λατεῖνος *all together, and it is nothing else but the name of a man, and not any number* ν *at all.* p. 178. l. 3. r. *name indeed?* p. 179. l. 6. r. *trouble.* p. 180. l. 8. r. *Antichrist.* ⊙ p. 186. l. 10. r. *wherefore.* p. 202. l. 12. r. *whit.* p. 202. l. 17. r. *blains* p. 203. l. 9. r. *fall.* p. 207. l. 2. r. *wakened.* p. 209. l. 24. r. *pag.* 167. p. 215. l. 31. r. *terræ.* p. 216. l. 30. r. *may.* p. 218. l. 29. r. *the Apostle writes.* p. 218. l. 30. r. *tense.* p. 221. l. 9. r. *reigneth.* p. 223. l. 31. r. *carried me away.* p. 224. l. 25. r. *sate.* p. 239. l. 17. r. *piercing.* p. 239. l. 29. r. *Moulins.* p. 239. l. 32. r. *ascendeth.* p. 241. l. 5. r. *ruine.* p. 243. l. 25. r. *argumentativa.* p. 244. l. 1. r. *neighbour.* p. 245. l. 25. r. *nest.* p. 249. l. 6. r. *begun on us.*